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PURITY

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PURITY is freedom from adulteration. Since primarily all is mind, the first phase of purity to claim our attention is that related to thought. To have one's thoughts free from adulteration is to harmonize them with a standard of Truth that is absolutely infallible. How may one know that his thoughts are pure? Only through an understanding of the purity of ideas as related to Divine Mind. Thinking haphazardly, disconnectedly, wilfully and at random, draws ruthlessly upon the great reservoir of Mind-substance, and depletes man, mentally and physically, and also throws his affairs into a state of chaos.

It is absolutely necessary, if man is to be efficient and of greatest value to himself and fellows, that he purify his mind. Every thought suggestive of evil must be cast out before it can be said that man is fulfilling the spirit of the commandment, "Thou shalt not commit adultery." We have been content, yea, satisfied, to interpret this commandment in the letter of the law. The world has pointed with shame at those who transgressed this precept in the outer, overlooking the simple but mighty Truth Jesus illustrated in his discourse about adultery. "You have heard that it was said, Thou shalt not commit adultery; but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." Why? Because all *reality* is in mind, and it is through thought that the holy temple of God (the body) is defiled. "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."

We are not judged by something outside of ourselves, but are brought into judgment according to our thoughts and words. We reap as we sow. If our thoughts are pure, that is, holy, our motives are beyond question. Harmonious acting follows harmonious thinking. Nothing is gained through self-justification. If the affairs of one's life are not all he would have them, let him look within to the hidden side of thought and delve into the consciousness for the cause. Impure ideas will be found to be the cause of all inharmony—impure because they are adulterated with error beliefs and opinions.

As one becomes purer in thought and motive there is less tendency to contact the impure in an outer way, for there is no longer an attracting force operating in consciousness. On the contrary, the substance of one's pure ideas sinks down into the subconscious and brings into expression the joy of the Divine innocence, which thrills the body with its ecstacy. Here is where the growing student needs to exercise the "wisdom of the serpent and the harmlessness of the dove." For ages all sensation of the body has been characterized as lust, passion, emotion or sex, until the body consciousness knows little else. Through pure thinking one contacts the pure life of God penetrating and permeating the organism, and immediately this spiritual essence begins to function in substance, giving rise to new and strange feelings. Whatever Adam calls every "living thing," that it becomes. If he stamps this pure essence of Spirit with false ideas he slays this pure Lamb of God, and finds himself in a more deplorable state than before he began the process of regeneration.

Having once entered into the purification of the consciousness, stamp every feeling with the Truth. Call it "good and very good," and give it a pure, harmonious expression. Center your attention in the organism, where you are conscious of feeling, and quietly and earnestly affirm: "Thou blessed life of God, I feel your presence thrilling me; you are now redeemed from all thoughts of lust or passion, and through my Spirit are lifted up and transformed into

life-giving energy." The belief in sex, with its accompanying destructive sensations, is handled in the mind. Once the mind is purged, through continual realization of the presence of the life of God as the reality in the consciousness, sensual response in the body is eliminated.

Having lifted up the life elements, the law of attraction, which is always operative, brings one in contact with kindred souls of purity. The highest expression of life is possible between the purified man and woman, because they fulfill in the without the ideals they both cherish. This is especially true of the man and woman who are, through spiritual involution, at-one with each other. The companionship between men and women of pure mind is always inspiring and exhilarating, not because they are what is commonly termed "opposite sex," but because they represent the positive and negative poles of Being through which spiritual ideas naturally find their highest fruition. The establishment of purity in the consciousness heralds an entirely new order of relations between men and women, *i. e.*, the *regeneration* established in the race consciousness by Jesus.

All cause is in mind, and man invites that which affects him from without through a conscious or subconscious mental attitude. The subconscious is an obedient servant and naturally fulfills the words of authority and truth given it by the directive *I Am*. We do not have to be dominated by destructive subconscious tendencies, which are thought habits, if we will believe in the capacity of the inherent God-intelligence in the body to execute our orders. We are too much inclined to charge the subconscious with our failure to demonstrate, or to accuse it as the link in the chain of bondage, overlooking the fact that it gets its initiative from the conscious, thinking mind.

It is no child's play to regenerate the consciousness. It requires sincerity of purpose, and the *willingness* to renounce every phase of human expression, if need be, giving the substance of thought to the pure ideas of Divine Mind.

Through purity of thought, word and deed, man enters into a supremacy of mind and body beyond even his most

cherished dreams. It has been noted, both by the scientist and the individual, that a period of pure living vitalizes the seminal fluid in man, and gives to him added powers of mind and body. How much more marked is the effect when the mind is devoted to the realization of the pure ideas of God! It is the seminal fluid in man, moved upon by the Word of Truth, that energizes the organism and fills it with the abundant supply of spiritual life. In this manner man transmutes this fluid into mental energy and has in his keeping the key to eternal life in the body. This was illustrated by Jesus in the marriage feast at Cana, where he turned the water of life into the wine of life.

Experiments are being made with fruits whereby their seed is being transmuted into nutriment. The seedless orange is a fair example of this transformation. Through spiritual illumination man discovers the secret process of transmuting his own seed and consciously controls and directs it. This is being done by spiritual adepts, and anyone who has entered into regeneration realizes to a greater or lesser degree the process of transmutation. Purification of the body rests upon this foundation, and the demonstration of eternal life in the body is the fruit of the process. The whole creation today awaits deliverance from the bondage of corruption. The attainment is an individual one. If you are ready to move with the procession of souls seeking freedom from sin and death, then you must be willing to give up the flesh with its affections and its lusts. Before you have traveled very far on the path you will have discovered that nothing good can be lost, and the joys of the life of purity will compensate you for every adjustment you have been required to make. All is gain to the overcomer. God gives us heaped up measure for every renunciation, not because of sentiment, but because we contact Divine Law when we are no longer dominated by human rules of conduct.

It is impossible to overestimate the necessity of conserving the seminal fluid. It is the paramount issue in the life of purity. This conservation is primarily an act of mind. Subconscious tendencies to expel from the organism

this vital fluid can best be offset through entering into the realization that this fluid is in reality the substance of God, and therefore cannot be lost or dissipated. Holding that you live and move and have your being in a spiritual body will eliminate from consciousness the idea of being dominated by a body of flesh. The flesh has no power except that which we give it through believing in its reality.

It is a well-known and an authenticated fact that men who conserve the vital fluid are more magnetic and successful in business. They are constantly in touch with a great sea of unlimited, unformed substance, of which money is but an outer symbol. This has been observed to be the case independent of spiritual consciousness, proving that purity is in itself under a law of accumulation and constructiveness.

It is impossible to enumerate the joys that come to the individual living a life of purity in thought and act. The intellect becomes clearer, the reason purer, and the whole character more substantial and reliable. There comes into expression a natural love of refinement, justice, goodness and morality. The old order of conversation as related to love, marriage, and those phases of expression touching intimately the individual, take on a sacredness unrealized when our minds were fed on only the husk of things. Naturally the purpose of these sacred relations between men and women is changed when one comes into the consciousness of utilizing the vital fluid for the reconstruction and transformation of the body. A marriage becomes a union in Spirit instead of in the flesh.

Purity of food is essential in regeneration. Since the vital fluid is carried along in the blood it is very necessary that the blood be made up of the highest elements of life. These elements find their freest expression in fruits and nuts. Vegetables partake of the chemical elements of the earth and are therefore more material in their composition. Fruits and nuts are nourished direct from the vital fluid of the tree, and are a delight to the eye, which in itself is stimulating and harmonizing.

It should be clearly understood that virtue, chastity, or celibacy are not necessarily purity. Virtue in its natural state is more often ignorance than innocence, and innocence is no virtue unless established in understanding. The so-called virtuous woman discovers she has an overcoming work to do when she enters into the life of regeneration or purity, for she bears in her subconscious the hereditary tendencies of the race to generate and reproduce the human specie. The desire for motherhood clamors for fulfillment. Because this desire is so insistent does not prove it is Divine. Ages of thought have made it the most beautiful of *human* expressions, but its expression must ever remain in the category of generation.

Chastity alone does not fulfill the law, for until it is a natural expression established through regenerating the mind, it is more than likely founded upon suppression. Chastity is a good starting point toward purification, for both the without and the within must be correspondently adjusted. Celibacy is often attended with impure desire, which falls short of the ideal of purity. Only one who has made himself a eunuch for the "kingdom of heaven's sake" is ready and willing to purify his consciousness to the fullest degree.

Purity is a joyous expression of the spiritual capacities of man, coming from a consciousness harmonized and made at-one with the pure ideas of Spirit. It is the unadulterated, unbiased, unprejudiced and impersonal mental relation of every detail of living to the standard of Absolute Truth.

All feeling of loss or lack is wiped out in the consciousness of God as all in all, ever ready and waiting to pour into the receptive heart those things which he hath prepared for them that love him with the whole heart, mind, soul and strength. Loving our neighbor as ourselves becomes easy of fulfillment in the consciousness of purity.

Purity is a Divine expression and is unfolded naturally in the consciousness of the one born of the Spirit, providing he is earnestly working under the Divine law toward the attainment of the supreme goal of man—the realization and

demonstration of eternal life in the body. Freedom and authority are both vested in man. Having come into the consciousness of the Truth of Being, he can use the Truth to promote the welfare of the personal man in various expressions of living, or he can give the substance of his thought to the ideas of the inner kingdom. The latter is the Christ way. Then all things that your heavenly Father knows you have need of will be added under the Divine law of pure thinking.

SEED STATEMENTS

A good treatment to overcome condemnation of others is, "I find no fault in this man."

To get out of a rut, hold, "Speak unto the children of Israel that they go forward."

For poise, rest in this consciousness, "I am poised and centered in the Truth of Being."

Did you ever plant flower-seed not knowing what kind they were until they came up? Sowing Word-seed in consciousness is a little like that sometimes. Take, for instance, the statements given above. Who understands perfectly all that is comprehended in "I find no fault with this man," or how the "children of Israel" within respond to the command to go forward, or knows all the Truth of Being? And yet we know that when we hold these statements in mind, a quickening comes. The life and intelligence in the words of Truth begin to manifest as soon as they are received into good soil, and they spring up and bear much fruit. If properly cultivated by faithful meditation and prayer, they form a new state of consciousness. Do not wait for an intellectual understanding of a statement of Truth before declaring it. If you perceive that it is true, or that it is *possibly* true, appropriate it by affirmation in faith and thanksgiving, and understanding will be one of the fruits. Truth will reveal itself to the consciousness if it is received there in faith.

"All that see them shall acknowledge them that they are the seed which the Lord hath blessed."—Isaiah 61:9.

CROWNED BY LAW

EDNA L. CARTER

If a man strive also for masteries, yet is he not crowned except he strive lawfully.—II Tim. 2:5.

FOR several years this verse from the second letter to Timothy has stood out before me like a living light, revealing the way of attainment as well as the cause of failure. From time to time I have mentioned it in what I have written, but the lesson is so important that I knew it must some time be taken up in an article all its own. Now that the spirit of lawlessness is working in the world more openly than ever before, the time seems especially fitting for calling attention to this marvelously significant reference to a fundamental law upon which all victories depend.

Respect for law is one of the greatest needs of the day. The ability to see a beautiful, beneficient, omnipresent law always working, always ready to bless man when he will work with it, is the one sure means of overcoming the spirit of lawlessness. It is ignorance of law that makes men look upon it as an interference with their rights and fear it as bondage.

Everything is worth while that helps to build up respect and love for the law of the universal, particularly in its relation to men. The study of the mystical meaning of numbers brings within one's mental grasp a new concept of the underlying law of all things. The universe is built on number, that is, according to exact perfect relations, some of which are revealed in the numbers of the Bible; but no one can fully understand the mystery of Bible numbers unless he sees their correspondence in the universe. All nature, minerals, plants, animals, everything, bear witness in their formation to the law of numbers. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

No doubt the vibrations of "the music of the spheres" form the tiny snow crystals, for all law is one and law is beauty and glory as well as exactness. Whether the eye or the ear responds to the universal vibrations, there is a revelation of the marvel of God manifest in his works. Through all the senses man is in touch with the universal. He does not recognize this, therefore he misinterprets the reports of his senses and so makes for himself a world of illusion. Recognition of law will restore him to his rightful place in the universal harmony. Law is the door to the kingdom of God and Jesus could truly say, "I am the door," because it is "the law of the Spirit of life in Christ Jesus" that makes free and opens the way to righteousness and life.

Many earnest seekers after Truth, who would not take unlawfully any material thing, will yet unhesitatingly snatch at all kinds of spiritual benefits without any regard for law. Some temporary results may follow such a course, but what is thus gained cannot be kept, and it passes away, leaving disappointment and sorrow, and sometimes a broken faith. God has seemed to fail. The first effect of such an experience is usually surprise and wonder, and there is a great cry, "Why, why should it be so?" Too often this is accompanied by bitterness against others who seem to be to blame for the trouble. So long as one's force is wasted in doubts or in condemnation, the lesson cannot be learned. The wise, the sensible thing to do is to turn to the Lord for light concerning the law involved and pray and study and wait patiently until the blindness, caused by personal will and mortal selfishness and stubbornness, yields before the light and law of Spirit.

The great struggle of mankind is with sin. Always, everywhere, people strive to be good. There may be exceptions, but that point is open to question, for when we consider the difference in men's standards and remember that failure is not necessarily an evidence of lack of effort, we have not much left on which to build a belief that some men are without desire to do right. So we may safely say that the urge to righteousness is working in everyone, no matter

how perverted it may be in its course. "All have sinned and come short of the glory of God." No one has reason to exalt himself. The need for everyone is to learn how to deal with the problem of sin according to law, for no man is crowned with righteousness except as he strives for it lawfully.

By the prophet Hosea, the Lord said, "My people are destroyed for lack of knowledge." Knowledge of the law and obedience to it make righteousness, and the fruit of righteousness is salvation. Through the mind of Christ, saving knowledge of the Law is brought to men as they open their minds and hearts to it by earnest desire and faith.

When one recognizes the Eternal Law and sees that conformity to it brings life and adds everything desirable, one may become anxious and fearful lest he ignorantly depart from the Law. This is a place in one's on-going where faith does its work. There are times when one must wait on the Lord for understanding before taking another step, but often it is necessary to walk by faith. We have every assurance that the way of faith is a path of safety, so we need have no fear to walk in it. Faith, however, is not understanding, and the experiences we meet in the way of faith are never just what we would have met in the way of understanding. But faith's lessons should never be doubted or questioned, because the indwelling, guiding Christ wisdom always leads to safety, whether in faith or in understanding. An unwavering trust in "the law of the spirit of life in Christ Jesus" working in us, keeps us in the security of the law while we are being "clothed upon" with the Christ righteousness. His spirit of obedience to the Divine Law becomes to us our crown of righteousness.

There is a law of health. All sickness and disease are caused by violation of the Divine Law. Obedience unifies soul and body and produces harmony. There is no other way to real and permanent health. In no phase of man's life and experience is so much unlawful effort made as in his methods of healing. Until the last half-century, the law as a factor in health played little or no part, consequently,

many unwise and barbarous practices were not only tolerated, but believed in as means of healing.

Our own day witnesses two of the worst of these ever known—operations and the injection of poison and diseased serums into the blood. Even little children are not exempt. Thousands of them have been sacrificed to this false god of health, either being killed outright or left to suffer through life the effects of poison and disease which have been deliberately given to them. We shudder at the thought of the god Moloch to whom the sacrifice of children was made; this god is even worse.

But now a new day of enlightenment has come and many, very many, have such an appreciation of the body as the temple of the living God that they refuse the defiling, desecrating knife and poison. They know that the blood cannot be cleansed by poison and disease; but, better still, they understand the salvation of Jesus Christ and know that his pure, cleansing life-blood flowing through man is the only healing power. It casts out sin and impurity and glorifies the temple instead of desecrating it.

This life-flow is "the law of the spirit of life in Christ Jesus," quickened and set into activity in mind and body by the power of the Word of Truth. As this law is established in consciousness, it makes permanent the harmony of soul and body and so man is crowned with health.

Prosperity comes by law. This truth has been repeated again and again, but there are always some to whom it comes as a new message, and even those who know it well may learn new relations of the law to their substance.

The idea very generally prevails that if one does not steal or commit murder, one is very well prepared for the kingdom of God and ought to have an abundant and immediate entrance. This exalted idea leads to hard experiences and often to rebellion. From the teaching of Jesus it is clear that covetousness is theft and hate is murder. Such sins interfere seriously with the working of the law of prosperity. To strive lawfully for supply is to cleanse the heart

of these and other subtle errors so that there may be no obstruction to the inflow and outflow of Divine Substance.

One of the crowning blessings of the new life in Christ is youth, and it, too, must be sought lawfully. It comes as the fruit of the Indwelling Life and not by any external means.

To look back is not according to law. Progress is always a move forward, never backward. The habit of looking back to youth is formed because of lack of discernment between mortal youth and immortal, eternal, spiritual youth. Mortal youth is an expression of animal spirits and its freshness, being merely from animal vigor, fades.

When Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," he was emphasizing the fact that an open, receptive, trustful state of mind is necessary to spiritual understanding. There is a difference between "child-like" and "childish." Effort to return to mortal youth makes one childish, or as the world so expressively puts it, "kittenish." The crown of eternal youth will be given only to those who by obedience to the law have gained understanding, spiritual experience, and a consciousness of life and vigor that will not fade with the passing of years. As the Lord's people come to understand this better, they will not grieve over the loss of their mortal youth, but will joyfully, lawfully strive for the crown of immortal youth.

The world in these latter days is exalting physical youth as never before, especially in commercial life. Positions go to youths while men of experience walk the streets looking for work. This short-sighted policy must in time tell upon the world's work and reveal the folly of such unfair discrimination. Youth has its place, but investigation will show that every successful work is really sustained and carried on by men and women who put into it the wisdom and judgment and substance which come only by years of practice.

Peace and freedom are both gifts of the law. There can be no peace without victory. The full realization of

this will do away with all vain expectations of peace. Victory is not the triumph of one individual over another, or of one nation over another nation, but the yielding of error to Divine Law and Order. A mind disturbed by worry or hate becomes peaceful only by victory over the thoughts that make the turmoil. Angry nations will never know peace except as they bow to the law of love and recognize the rightful dominion of Jesus Christ as King of kings, Lord of lords and Prince of Peace.

So, too, must men and nations learn the relation between law and freedom. All bondage comes from sin and sin is a violation of law. Lawlessness—license—ends in slavery of the soul. The knowledge that these things are true gives a new meaning to all the oft-quoted Bible texts about freedom and liberty, and magnifies the law as it is in Christ Jesus.

One crown that every soul strives for is the fulfillment of ideals. Very little recognition is given to the part which ideals play in human life and conduct. Even in individual life, few persons study their minds and hearts and motives enough to realize how great is the power of their ideals. They have ideals and often do not know it. Something is ever urging them on to attainment, and lifting the soul above the commonplace. Of course, all do not have high ideals, but everyone is reaching out for something above and beyond what he has. "Where there is no vision, the people perish." Where there are no high spiritual ideals, the soul sinks to the level of low aims and purposes and gradually becomes bound in self and buried in material thought. The end is death.

Sometimes ideals are allowed to become idols. Then, indeed, does trouble come, for ideals are a living part of the soul and to give them up is often like giving up life. If one is convinced that he is holding to a false ideal, he can usually let it go without serious resistance; but when he has to see it broken and cast down and cannot understand why it needs to be so, that is heart-break. It does not pay to trifle with ideals or to be careless of their influence. They

should be allowed to form only in understanding and worked out in Divine Law and Order.

Everyone should respect the ideals of others. Many a man has gone blundering along, trying to work out ideals with all of his friends against him, because they saw the blunders and could not see his ideals. If we knew the ideals which move men, a great deal of our condemnation would turn to sympathy and a readiness to help when possible.

The highest ideals ever given to the race came through Jesus, the Christ. Their transforming power has changed millions of lives and will yet accomplish their perfect mission of making a new race and renewing the earth. His ideals are leaven now working in the whole lump of humanity. The attainment of eternal life and redemption of the body, everlasting righteousness and universal peace—these are some of the Christ ideals that multitudes of people are making the motive power of all their endeavor. But they have need to remember that they cannot hope to be crowned unless they work with the law, love it, and conform to it in all things.

The crown of love has ever been sought as a necessity to happiness, but love, won without regard to law, or expressing in selfishness, must be either relinquished or lifted to the universal.

Chief of all blessings is the crown of life, and that, too, will be bestowed only when striven for lawfully. Two things are absolutely required to gain eternal life: these are faith and righteousness. The promise, "Be thou faithful unto death and I will give thee a crown of life," has been interpreted to mean that men must die and after death find eternal life; but death can never crown anyone with life, and it is not according to law to build up such a vain hope. It is the death of self, the daily dying unto sin and daily resurrection in righteousness that makes one worthy of the crown of life.

The work of the Lord should be carried on according to law and not according to men's ideas. In all soul-

development and in the solution of personal problems, knowledge of law should be sought. We hear much about "short-cuts" in spiritual development, but there are none. Such methods may produce some immediate results, but they are deceptive. All growth must proceed according to law and every effort to get around it will fail. The way back to the law will have to be found, and it will be a much harder way than if the law had been kept from the first. The one quick way to results is a ready conformity to Divine Law.

The question of personal problems takes in the whole of human experience, but law is the solution of them all. True living is now largely a matter of adjustment. The freest, fullest life is the one that is able to adjust all conditions to the law.

"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." How could one man take from another the crown given by the Lord? Perhaps in three ways: by false teaching that, in a subtle way, sets the law at naught; by such domination that the will is weakened; by unjust acts, arousing resentment and hate until the soul loses its integrity and poise. The Spirit has put us on our guard by his kindly warning, and we will be protected if we are watchful and faithful. When false doctrines are presented, the Spirit of discernment will easily make their true character known to one who is rooted and grounded in the law. When someone who is ruled by selfish ambition tries to dominate, wisdom will come to meet the condition and establish the protection of a positive state of mind. Freedom from the domination of personal love may also be had for asking according to law. When comes the trial of patience in the face of wrong and injustice, grace will be freely given to deliver the soul from hate and resistance, and so make secure the crown of righteousness.

A question may arise as to the relation of the laws of the land to the Divine Law, particularly whether one should obey man-made law or God's law when they seem to conflict. This is answered in the thirteenth chapter of the epistle to the Romans. "The powers that be are ordained

of God. Whosoever therefore resisteth the power, resisteth God." Paul goes on in this same chapter to say that love works no ill to his neighbor, therefore love is the fulfilling of law. In another place he names the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—then very significantly adds: "Against such there is no law." Laws that are necessary for the discipline of the disobedient do not touch those whom love makes obedient. There is no law that will compel one who is true to the law of love to do anything contrary to his Spirit-quickened conscience.

A great deal of discouragement may be avoided by remembering that learning to be true to this law of love is not the work of a moment, but the result of steady, daily effort toward the ideal. In one sense it is a finished work as soon as desire and will begin to follow the law, but understanding must come in, too, and there is much to be learned. Besides, there is overcoming to do.

After one awakens to the fact of law and has the desire quickened to learn it and keep it, there may come a time of questioning and almost bewilderment because of not knowing how or where to find out about the law. This need not be a stumblingblock, because Jesus put the law into tangible working form in his sayings and commandments. The first step is to become thoroughly familiar with them and get into their spirit. Then appreciation of these wonderful revelations of the law will come and the heart will join with the Psalmist in saying, "O how I love thy law! it is my meditation all the day." The 119th Psalm greatly magnifies the law. When one has learned to estimate the sayings of Jesus and this psalm at their true value, the revelation of law will shine out from every page of the Bible. The book of Proverbs is especially rich in these revelations.

The secret of overcoming is in this: "Thy word have I hid in mine heart that I might not sin against thee." The power, the comfort, the joy of a Word hid in the heart is known to everyone who lives upon the Truth. By cherish-

ing the Living Word, feeding upon its Substance, the Word is made flesh and so the promise is fulfilled, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). By this same process, the great work of inwrought righteousness, revealed through the prophet Jeremiah, is accomplished. "I will put my law in their inward parts, and write it in their hearts."

"Open thou mine eyes that I may behold wondrous things out of thy law."

The Spirit of God in each of us presses for acknowledgement, for manifestation. If we make a conscious effort to let the Spirit operate through us we find it leading in ways of pleasantness and paths of peace. The commonest obstruction of the Spirit is an urgent feeling that we must do all the directing, that we must operate it instead of letting it operate us. So it is sometimes hard to relax; it is also a quite usual thing that this tendency to govern everything is deeply hidden in the subconscious and we are not awake to the cause of the delay in our unfoldment. Sometimes there is a subtle pride that secretly glories in its own resistance.

It is not necessary to labor for the attainment of righteousness; in fact, laboring prevents the demonstration. Expand the being in a glad acknowledgment of the immanent Good. Adopt God into your thinking as you have taken in the fact of air, food and sunshine.

YOUR WISH

Whatever you want, if you wish for it long,
With constant yearning and ceaseless desire;
If your wish soars upward on wings so strong
That they never grow languid, never tire,
Why, over the storm clouds, and out of the dark
It will come flying some day to you,
As the dove with the olive branch flew to the ark,
And the wish you've been dreaming, it will come true.

—*Ella Wheeler Wilcox.*

MENTAL ADJUDICATION

CHARLES FILLMORE

THE MIND may be well compared to the various departments and workings of our National government. Man expresses his mind in all that he does, and our government machinery is patterned after the faculties of a well-balanced mind. We speak of gathering ourselves together; that is, we get our thoughts together. In the forming of our national government a convention or congress was called. When this congress met it declared what the rights of the people were—"life, liberty and the pursuit of happiness." Our wise men in earlier days relied on God, and our dollar carried the motto, "In God we trust." When this early congress met, and had decided upon the rights of the people, it proceeded to pass laws. Then an executive department was found necessary; then a judicial department to pass upon questions of right and equity was organized. All these departments are typed by faculties in man's mind. You are making laws for yourself constantly, and many of them are not in harmony with the constitution of your being. You talk about how this or that affects you, and you are thus passing laws that you will have to straighten out through the faculty of judgment and justice. Our Nation suffers because the law-making department is constantly enacting measures that are not in harmony with the constitution, and the judicial department must straighten them out. This is exactly what man does through his mind action.

Every thought is brought before the judge. Many tremble in fear of a future day of judgment, not realizing that this day is here, and that judgment is constantly being passed. As we measure to others, so it is measured back to us again. This is the law, "Judge not, lest ye be judged." This judging quality in mind is a good faculty, but it sometimes gets into the executive department instead of keeping its place as judge. The executive department of

man's mind goes beyond its jurisdiction when it calls down condemnation and fixes penalties without warrant of Divine Authority. Here we must learn a certain law of righteous judgment, which is that the judge may read out of the law, but it is not given to him to execute it. Judgment is a Divine faculty given by Supreme Mind. It is innate; part of the constitution of man. If you lack judgment you can have it by going to this Source, the One Mind.

Nearly all people suffer from lack of judgment. Judgment is sometimes called tact, and sometimes "gumption." These are different phases of the one thing. People who make themselves obnoxious to others by too much zeal in presenting Truth, lack tact; they cast their pearls before swine. In talking to people about Truth, you should use tact, which comes from the higher faculty, judgment.

When we think and affirm judgment, there is something in each of us that tells us intuitively just what to do. Intuition knows from the Divine standpoint what is just. The sense of justice should have place in all of our thoughts.

Often we misjudge because we do not know all of the facts and jump at conclusions. The wise judge makes his decisions after knowing the facts and the laws governing those facts. Yet we lay down laws for our children and others, and allow ourselves to be dominated by laws that the world has laid down, without considering the facts in the case.

Transgressors of law are liable to get under condemnation, and this holds them in transgressions. We often find in healing people that the first step is to set them free from their own and other's condemnation. A man gets to drinking, and his whole family condemns him. Very soon he condemns himself and becomes depressed. In this state he goes to any excess. The first step in mind healing is to withdraw all condemnation from him and advise his family to set him free in Christ. "There is now, therefore, no condemnation to them who are in Christ Jesus." You must have the understanding that every man is, in Spirit, sinless.

Jesus Christ did a work for every one of us. He

made a new law. He sent out into our race consciousness a declaration, a statement of Absolute Truth, when he said, that all who are in bondage to condemnation can enter into this law and be free. Jesus Christ made a union between the Mind of the Absolute and the mind of the race. We can see the necessity for this. We would not have made atonement for ourselves; we were too far separated from the Father-Mind; the race had lost sight of God as he is in Truth, and was living in anarchy, rebellion against the Divine Law. For this disobedience men suffer in their bodies, and for this suffering there is no remedy but to get back into the Divine Law. We enter in through the forgiveness of Jesus Christ, but in order to get the benefits of the law, we must keep it. We are to be relieved of all our sins and shortcomings as soon as we conform to the law. "Forgive and ye shall be forgiven." We must enter into the Christ Mind and cross out the personal self. Put on Christ. See yourself as perfect, sinless; also see every man in the same estate. Judge not according to appearance. Enter into a new realm of consciousness. The kingdom has been prepared for us; now let us enter in.

The Christian religion as taught in the world today offers salvation for the soul; but Christ offers salvation also for the body. All must be saved. This salvation comes when we are ready for this wonderful law. The moment we begin to arrange our thoughts under spiritual law, they come to judgment. Many call this chemicalization. Everything has been going along in the old way, but when Truth enters the consciousness, the thoughts are arranged anew. In this adjustment, the consciousness effervesces like soda water; Truth and error meet, and the battle is on. The body being made up of thoughts, the rebellion extends throughout the organism and there is a disturbance of the old conditions in the whole man. The old is being uprooted and displaced by the new. This is good, and if man holds true to the Principle, and does not resort to anything less for help in the adjustment, all goes well. If he calls the establishment of the new order "disease," and uses material remedies, he

arrests the purification and he fails to get his lesson. We must be ready and willing to let our thoughts come to judgment; we must let the sheep and the goats be divided. This division between our true and our error thoughts must be made.

The faculty which we call judgment rules in all of our affairs. We can at any time appeal to the Divine Judicial Department. This means that the Christian does not go to law to get his rights. We all know that man-made courts of justice are largely a delusion. One who has Divine wisdom fixes up all of his differences out of court. He knows there is a Divine law of justice and he appeals to that law. All down the ages men have observed that justice comes surely in the end. "The mills of the gods grind slow but they grind exceeding small." You can accelerate the law of justice in your affairs, and in a day bring it into manifestation through recognizing and declaring the justice of Spirit. If conditions of injustice in any department of life are hanging over you, declare Divine Justice, and square yourself with that justice. Desire only such rights as are yours under the Divine Law. Never take anything you do not own in Spirit; rather than take what is not earned, give up what may seem your right personally. Sooner or later you will have to pay for everything. Never talk about bargains; you will have to give value received in the end for everything you get. Bargains are delusions. If you load up with the idea of personal material possessions, they will sink you into negative material states of mind.

Lay down the law that you will give value for everything received, "But," you say, "values fluctuate." Pay now for your article what you think it is worth now. If you do not, you will have to meet your unjust thought and give account, because it settles back in your own consciousness and will remain until it is brought to judgment and elminated. It is not safe to juggle with the law for you cannot get away from it. It is a good law and works for our satisfaction and happiness when we go with it. Be grateful for all you receive from man and God. Enter heartily into the

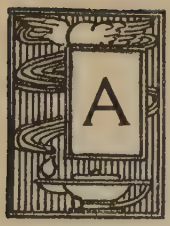
spirit of reciprocity. The feeling of gratitude to God is one of the strongest factors in spiritual growth; it is a recognition of the great law of receiving and giving. To express thanks for all good increases that good, and it is through this law that we feed the multitude of hungry soul desires. When you become centered in the Divine Law of Justice, no one can steal from you. No burglars can get in if you are under the Divine Law of Justice. You may have in mind in a subtle way a belief in thieves, and this belief will draw thieves to you. In Spirit, there is no such thing as the idea of losing anything; your own is your own and cannot be taken from you.

The people of God are a peculiar people. They are separated from thoughts of the world and the results of those thoughts. They come into a place in Divine Mind where there is no condemnation, no fault-finding, no criticism, no seeing of evil. This is the "Paradise of God," in which Jesus perceived the penitent and forgiving robber would be. Have confidence in the Law and speak it into expression in all your affairs. Simply trusting in a negative way does not bring the law into action. We must get in conjunction with the Spirit of Justice and speak always from its standpoint. Deny all thoughts of injustice. We hold people in injustice by talking about how mean and unjust they are. We are sending them the unjust thought, and what can we expect but that they will receive and carry it out? If someone owes you, instead of talking about suing him, stop and say, "No man owes me anything but love. I know that this one is just and right in Spirit. I speak these words in the name of Jesus Christ, and the Divine Law of Justice is now going forth and doing its perfect work in his name."

If you seem to be hindered in your work, or if there is difficulty in expressing your ideas, quietly but firmly make this affirmation: "There is no power in mortal thought to hinder the going forth of the True Word. The Spirit now has full, free expression through me."

A SHOP IN HEAVEN

GEORGE MACDONALD



ND NOW," said my guide to me, "I will bring thee to a city of the righteous, and show thee how they buy and sell in this, the kingdom of heaven." So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the loveliness of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, "It is well." I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the bank of the rivers. But I must withhold.

After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient, one great noon-day), my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony and no discord.

I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he seldom spoke

to me save when first I asked of him, and yet he never showed any weariness, and often a half smile would dwell for a moment upon his countenance.

And first I watched the faces of them that sold; and I could read therein—for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself—I could read in them nothing of eagerness, but the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a business-like earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success, and by degrees melted into the supervening content.

Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how everyone knew what his desire was, making his choice readily and with decision. I perceived also that everyone spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see

the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, "These are well-known persons, to whom it is more convenient to pay at a certain season;" and I turned to the third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, "How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides." And I looked and looked again and yet again, and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid, and no man had a book wherein to write that which the other owed.

Then I turned to my guide and said, "How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant's coffer, and both are satisfied."

Then my conductor smiled, and said, "Watch yet a while."

And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, "Lo! I see nothing new!" Suddenly, at my side a man dropped upon his knees and bowed his head to the ground. And those that stood nigh him dropped also upon their knees and there arose a sound as of soft thunder; and lo! everyone in the place had dropped upon his knees, and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

Then I whispered in his ear, "It is the hour of prayer;

shall we not kneel also?" And my guide answered, "No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when thou goest into thy chamber." Then said I, "I will not kneel, but will watch and see." "It is well," said my guide; and I stood.

For certain moments all was utter stillness—every man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his side and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. People came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to question him. "Tell me, sir," I said, "the purport of what I have seen; for not yet have I understood how these happy people do this business and pass from hand to hand not a single coin." And he answered, "Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition, nor self-rule, money is needless." And I asked, "Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort." "Bethink thee," said my guide, "If thou hadst gone into

any other shop throughout the whole city thou wouldst have seen the same thing." "I see not how that should make the matter plainer to me," I answered. "Where neither greed nor ambition nor selfishness reigneth," said my guide, "there need and desire have free scope, for they work no evil." "But even now I understand you not, sir," I said. "Hear me, then," answered my guide, "for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?" "Because they may not have the things without giving the money." "And where they may have things without giving money, there they take no money in their hands?" "Truly no, sir, if there be such a place." "Then such a place is this, and so it is here." "But how can men give of their goods and receive naught in return?" "By receiving everything in return. Tell me," said my guide, "why do men take money for their goods?" "That they may have wherewithal to go and buy other things which they need for themselves." "But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price, is there then good cause why they should take money in their hands?" "Truly no," I answered; "and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want in themselves and no advantage to themselves?" "Thou reasonest," said my guide, "as one of thine own degree, who to the eyes of the full-born ever look like chrysalides, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The men here that doeth most service, that aideth others the most to the obtaining of their honest

desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, 'Give me, friend, of thy loaves,' a man may answer, 'Take of them, friend, as many as thou needst'—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou will perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy for a night to scale the tower of a hundred bells, and send the great meteors of music-light flying over the care-tortured city? Would everyone even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go?' Thou knowest I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theater, all seek to spend and be spent for the love of all."

And I said, "One thing tell me, sir, how much a man may have for the asking." "What he will—that is, what he can well use." "Who then shall be the judge thereof?" "Who but the man himself?" "What if he should turn to greed, and begin to hoard and spare?" "Sawest thou not

the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what below they call a church; for everyone hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldest be present then, thou wilt see him more tenderly ministered unto than all the rest." "And if such a man prayed not?" "If such a man slept ere he repented, he would wake with hatred in his heart toward the city and everyone therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would be the life of one of the least of living things that are in your world born of the water; and there must he grow up again, crawling through the channels of thousandfolded difference, from animal to animal, until at length a human brain be given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousandfold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not." "It is good," I said. "But how are men guided as to what lies to them to provide for the general good?" "Every man doeth what thing he can, and the more his labor is desired the more he rejoices." "If a man should desire that he could nowhere find in the city?" "Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same." "Now, sir, methink I know and understand," I answered. And we rose and went further.

Nothing except what flows from the heart can render even external manners pleasing.—*Blair.*

"WISE UNTO SALVATION"

AUL, in one of his letters to Timothy, makes use of the expression "wise unto salvation," and it is so suggestive of helpful truths that many sermons might be written from it.

There are, in the world, all kinds of ideas of salvation, differing as widely as men differ, and every man's idea is in accord with the nature of that which he considers the highest good. The one who values spiritual things above all else, will have the truest idea of salvation. But even spiritual minded men differ concerning the meaning of salvation, because some have attained a greater degree of understanding than others.

The desire to be "wise unto salvation" should find expression first in seeking to know what salvation, the "salvation of the Lord," really is, and time is saved in this search if we go direct to Jesus Christ's teachings. There we learn that man is made "in the image and likeness of God," but that he lost the consciousness of the Divine perfection. Through the redeeming power of the indwelling Christ as brought to light by Jesus, the consciousness of perfection is restored to men, and this is salvation.

The God-perfection does not admit of any apartness, therefore there is no separation of Spirit, soul and body in the salvation of the Lord. The man is saved whole, entire, complete. Sin and evil with all their consequences are not in the Christ consciousness of perfection; duality in all its forms is eliminated from man's mind by the knowledge of the Omnipresent Good. It follows, then, that to be in the Christ consciousness is to be free from all disease and discord and death. This is the meaning of "saved to the uttermost."

As helps on the way to the realization of the Christ perfection, we have the sayings of Jesus. One who keeps these sayings is truly "wise unto salvation," for obedience to

them frees the mind from old habits and establishes the consciousness in righteousness.

The anxious thought disturbs the harmony of the whole organism, and so also does anger, and resistance, and every other adverse state of mind. In the fifth, sixth and seventh chapters of Matthew are helps for the overcoming of the various discordant mental states that end in disease and disruption of the organism. The simple statements given by Jesus make the way to salvation plain to him who wills to hear and heed the voice of Wisdom.

If anger and hate are doing a destructive work in the mind and body, the man is "wise unto salvation" if he chooses to put them out by keeping the commandments of Jesus, "Resist not evil," "Love your enemies," "Forgive." Other forms of selfishness are overcome by obedience to "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Every one of his sayings works righteousness, and the fruit of righteousness is eternal life.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a *wise* man, which built his house upon a rock:

"And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Matt. 7:24-28.

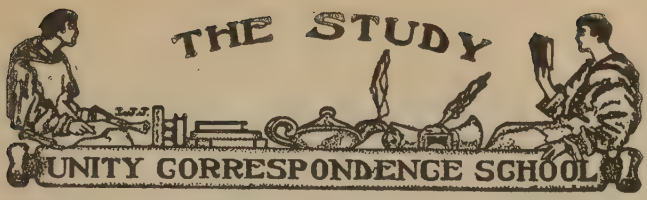
The 19th verse of the 5th chapter of Matthew is especially worthy of notice in this connection. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall *do* and *teach* them, the same shall be called great in the kingdom of heaven." There is a blessing for *doing* and a blessing for *teaching* the command-

ments of Jesus. "His commandments are not grievous" to those who obey them in the Spirit. "Therefore I love thy commandments above gold; yea, above fine gold."

SOLILOQUIES OF ST. AUGUSTINE

For truly have I become miserable; was reduced to nothing, and I knew it not; because Thou art the Truth and I was not with thee; because thou art the life and I was not with thee; they brought me to nothing because thou art the Word, and I was not with thee. By whom all things were made and without whom was made nothing; and, therefore, being without thee, I became *nothing, because nothing* is that which leads to nothing. By the Word was made whatever was made. God saw all things that he had made, and they were very good. *All things that were made by the Word were made, and are very good.* Why are they very good? Because by the Word were all things made, and without him was nothing made; for without the sovereign Good there is no good. But that is evil, in which there is no good, *and consequently it* is nothing, *because evil is nothing but the absence* of good; as blindness is nothing else than the cessation of light.

Evil is therefore nothing; because it was made without the Word, without whom nothing was made. Now, that is evil, which is destitute of that good by which all things were made, be they what they may. *But what things are not,* were not made by him, and therefore they are nothing; *and what were not made* are therefore evil; because all things whatever that were made, were made by the Word; and *all things were made good by the Word.* Since, therefore, all things were made by the Word, *evil is not by him.* It remains then, that all things that were *not* made are not Good; *because all things* that were made, are good; and those things are therefore evil that are not made; because they are not made; and are therefore nothing, because without the Word nothing was made. *Evil is therefore* nothing because it was not made.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

PROTECTION

MANY hearts are questioning at this time, "Is there a principle of Protection upon which I can fully depend? And how may I come into an understanding of its application?" Growth is not necessarily slow. The more urgent the need the quicker it is met if we are earnest and sincere in our seeking.

We know that "like attracts like." If thoughts of fear, anxiety and worry dominate the mind, there is brought into activity inharmonious conditions corresponding to the mental attitude. Mothers who are in a constant state of fear about their children are continually throwing them into discord. There is a sympathetic relation between mother and children which can ennoble, uplift and bless, or cause a corresponding destructive element in the affairs of those near and dear. There is no doubt that many children have lost their hold on life through thoughts of fear centered upon them from the minds of parents.

However, at some point in the unfoldment of the consciousness, the child comes into a state of responsibility, and parental influence and authority take on a more impersonal nature, because they must appeal to principle rather than to sentiment. When the individual enters into a state of accountability he begins to seek for the key of happiness and satisfaction. This key is found in thought control, and happy is the youth who is pointed in this direction as the first essential toward a well ordered life. Doubly happy is the youth who has come into a conscious recognition of his relation to the Father-Mind, for this understanding will spare him many hard experiences of both mind and body.

It is never too late to enter into the realization that man has the power to control every condition that comes into his life. We have created conditions through thought-force and we can certainly exercise authority over the product of our own minds. The thought-substance spent by the

race in fear, hatred, worry, anger and all those destructive agencies, if reversed and utilized in constructive ways would transform the world in a day. Longfellow aptly expresses these sentiments in the words:

> "Were half the power that fills the world with terror;
> Were half the wealth bestowed on camps and courts
> Given to redeem the human mind from error,
> There were no need of arsenals and forts."

Each individual lives in a world of his own making and is the center of attraction toward the race thoughts. To adjust his world he must work both from the within and the without, but is more concerned with the realm of thought than with their effects. An important step in thought control is to think of that which you desire to come to pass. *Thoughts are things* in the invisible. *Things are thoughts* made manifest. You are a creator. Let us enter, then, into our original power and dominion by affirming that we consciously create our world. If thoughts of love, peace, life, purity, kindness, goodwill, etc., fill your mind you are a coworker with the Father or Divine Mind, and are bringing into manifestation in your life the good provided for you by an All-Wise Creator. If your mind is filled with destructive thoughts, you are bringing a false world into expression and cannot expect the highest good to operate in your life and affairs.

Divine Law is impersonal, not subject to circumstances and conditions. For this reason, the man who engages in combativeness of any form can, if he has the understanding of the application of Divine Law, use it for his protection. This is a selfish use of the law and is not protection in its highest aspect. It may be the means to an end and justifiable. Self-preservation is the first law of life, and the one who best understands the laws governing man is best fitted to preserve himself. To lose the body through death from any cause is to fall short of demonstrating the perfect man.

We reap as we sow. To invoke Divine aid while engaged in warfare does preserve man *bodily*, as many are proving. When man places himself in harmony, through

thought, with the Divine Laws he contacts the protecting presence of the Father, as outlined in the Ninety-first Psalm. God is Omnipresence and he does respond to every demand made upon him from an earnest and understanding heart. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him, and honor him."

But the law of Justice strikes an exact balance. It does not excuse, neither is it merciful. Man enters into judgment through his thoughts and acts. If one has claimed the protection of Divine Law while engaged in slaughter of any form, the soul must later work out its inharmonious relation to Principle through suffering. There is no protection from consequences of sins except through the forgiving Word of Truth, which also involves the cessation of the sin. "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." The demon to be handled is within the consciousness, and the earnest aspirant of Truth is more concerned in bringing forth the eternal man, than in supplying the needs and demands of the temporal. But the preservation of the so-called temporal man is an essential to the bringing forth of the Divine consciousness, for there must be a vehicle of expression. Jesus demonstrated an unselfish law of protection through Love. Love worketh no ill to one's neighbor and is always constructive. Every soul must attain, either through hard experience or understanding, to the high place in consciousness where his acts conform to his ideals. This is the Christ way of attaining perfection.

One who is established in the Truths of Being should claim his freedom from that which is destructive. It is not nearly so great an honor to Principle to be healed of sickness or saved in battle, as to be preserved in health and freed from the necessity of combativeness. The highest expression of the law of Protection is to make one *immune from trouble or danger.* Its activity in man's consciousness depends upon cooperation with and thinking in harmony with Divine Law. Divine Law involves all ideas of Good

—good for everybody at all times and under all circumstances. Living under the Divine Law is to have one's affairs proceed in an orderly, constructive and uplifting manner. There is no reality in chance or luck. Back of every event in one's living is the creative thought or word. In the realm of Mind man determines whether he shall be a master or a bondsman.

If our environment does not contain the peace we cherish, it contains an opportunity to demonstrate that peace. For the Truth is that God is Peace, and we live and move and have our Being in his Omnipresence, which protects us from all harm once we train ourselves to depend upon this unfailing, inner security. With the literature of the New Age teeming with vital truths governing modes of action, there is no excuse for ignorance of those laws of Mind, the application of which establishes man in peace of mind, health of body and harmony of affairs.

QUESTIONS AND ANSWERS

Who is the Father?

God is Spirit, which is virtually the same as God is Mind. This Mind is creative and is the Father-Mother Principle in the Universe. Jesus taught us to say, "Our Father," and through thinking in harmony with this Parent Mind, we are constantly in touch with all the good gifts of Spirit. The Father responds instantly to every word of Truth spoken from the heart of his children. The Father is Principle, always present and applicable. The Father has certain laws governing his realm of ideas, and when one understands and applies these laws the Father becomes an ever present Source of inspiration and the supplier of every need. The term "Father" is suggestive of Love, and God is Love.

We feel after God, or speak to the Father within in the language of Truth to which he responds, and the Father who seeth in secret rewards us openly with the evidence of the substance of our faith. Realizing God as the Omni-

present Mind, the Omnipotent Good, we have a Principle of Intelligence which will answer every question, for the Father Principle procreates every spiritual idea.

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If you speak of the idea of salvation from death to people, they so often answer that it is a theory that has never been proved. Everybody dies, even Jesus himself. And if you bring up the examples of Enoch and Elijah—well, they are ancient, isolated cases that people know little about. If salvation is the result of a sinless and perfect life, and if Jesus is the expression of the Divine Idea of Man, why did his body die for at least three days, and how could his perfect soul go through the agony of death? If he is our example, does it not seem as though we too must enter the grave only to be resurrected, if we have built up the Christ Idea in the body?

In the first place, Jesus did not die, but made the perfect demonstration of eternal life, preserving the unity of the spirit, soul and body. Enoch's and Elijah's demonstrations were not complete because they do not show the triumph over the world, the flesh and the devil that Jesus' demonstration does. Jesus regenerated his consciousness and made at-one-ment with the Father, becoming the Perfect Idea Man in manifestation.

Jesus lost consciousness through crucifixion (crossing out) of the mortal man, and this part of him may be said to have died, or been eliminated as Truth ascended. When Jesus took on the limitations of the flesh, he placed himself in an environment that necessitated overcoming the sense consciousness. In doing this he became the Way-shower for the race. Jesus had a deep, conscious realization of his oneness with the Father in his real nature, and his life was devoted to proving the supremacy of the Christ over material conditions.

Jesus' body lay in the tomb for three days for the same reason that a seed lies in the earth until it germinates and loses itself in a new life element. It then comes forth possessing all that was real and eternal, and the shell that encased the real life element is dissolved. The Word had gone forth for ages that such and such a thing should happen to the Savior, and in order that the "Scriptures be fulfilled"

these things came to pass. This accounts for his crucifixion and the opportunity to demonstrate over the grave. "Without the Word was not anything made that was made."

Jesus came into consciousness of the reality of Spirit in his overcoming, therefore his soul was not perfected except through demonstrations of Truth. With this understanding we can see we have the same overcoming to do that Jesus did, and "even greater things," to quote his own words, but this does not necessarily involve the literal tomb.

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Did Jesus teach the necessity of death as a steppingstone to progress?

Jesus taught that the last enemy to be overcome is death. He also taught the Omnipresence and Omnipotence of Spirit, sufficiently able to meet our every need now. He taught heaven to be a kingdom within man, accessible at all times. This Truth eliminates the idea of growth through death. The fact is that death is a failure to demonstrate the Divine consciousness and can add nothing to our progress that could not be attained in preserving consciousness of the body. All that there ever has been in man is now, and man's mission is to become conscious of these eternal verities of Spirit. This is accomplished through regenerating the mind, and is not dependent upon changing bodies through death and birth.

FAITH

Lesson Eight, Part Two, Unity Correspondence School Course, Written by MRS. C. J. STEVENS, *a Student.*

Paul says that "Faith is the substance of things hoped for and the evidence of things not seen." Hence, if we have faith that we shall receive any good, we have the very substance of the good. For this reason we should cultivate a strong faith, and ask that it be directed by understanding. "Without faith it is impossible to please God."

Faith has been too generally understood as applying

only to matters of religion and of conscience. But we are at last learning that it enters into every element of our daily life. By faith we live, move and have our being. Faith causes man to till the earth and cultivate his crops, to sow seed, and harvest his grain. Faith causes every large business enterprise. The trouble has been that man's faith was not properly centered. Instead of having faith in God as his own indwelling life and wisdom, he has placed his faith in God as capricious Being, away off somewhere, and himself as existing separately, having to contend with opposing elements. This faith has borne its fruit, causing his efforts not to receive as full reward as they otherwise would have done.

Creation's first production was light, which caused man to see the need of something further. This led to the second step, the establishing of the firmament, or faith. This faith must be firmly established before we can demonstrate as we should. Peter's experience and failure in trying to walk the waves is an example of wavering faith. His faith was not yet firmly established and he began to doubt and fear, which led to his sinking. We find a parallel to this in ourselves, when we attempt to walk the waves of mortal thought. Through lack of faith man wavers and is sometimes submerged beneath the waves. But turning to Christ for help he rises again. At last his faith becomes strong and unwavering and he walks the sea of mortal thought secure. It is by using the faith we have, be it much or little, that we increase in faith. Just as any other faculty or any muscle is strengthened by use, so is faith increased and strengthened.

Faith worketh by love. And where faith cannot be put into action, strong affirmations of Divine Love should be made. This opens the way so that faith can have her perfect work. Love is greater than faith and love controls the earth. Patience also is related to faith and patience is the fruit of love. Patience is the quieting of the clamor of mortal thought, resting in calm assurance, knowing that faith must have sufficient time to do her work. "According

to thy faith be it unto thee," is an unfailing law in the lives of all people. "For as he thinketh in his heart so is he." Faith in sickness produces sickness; faith in lack produces the appearance of lack; faith in separation as a necessity, or as inevitable or desirable, as related to the body, leads to the condition called death or separation of soul and body. This kind of faith shuts us off from God's inexhaustible life and substance and causes the appearance or outpicturing of things held in thought.

Faith differs from belief in that it is more positive, hence, more powerful. Faith can raise the dead, cause the deaf to hear, the lame to walk, the blind to see, while belief can never do these things. Belief is a mere passive mental state, but it may be increased and strengthened until it becomes faith. It is mere passive belief that man is fallible, weak and sinful that causes the appearance of these conditions. It takes a strong faith directed by understanding to overcome these appearances. To cultivate this faith one should read and meditate upon all the things that have been done by faith, and then affirm that one has this faith in which there is no failure or weakness. Then proceed *to act* as if you had the faith. The signs will follow and this will cause an increase of faith so that still greater results will follow the next attempt.

In healing the body or the purse one must be directed by the understanding that man is God's child and all that the Father hath is his. Then deny that anything less can even appear to be and affirm the Truth that man is all that God is, hence, has all that God has, and give thanks for the demonstration. This demonstration is first a condition of consciousness. We immediately feel a change in consciousness. We give thanks for this assurance, this quietness, this peace, this confidence, and go about our business, whatever it may be. This consciousness will cause everything else to fall into line with it, and then we get the visible demonstration, the thing or appearance that is harmonious with our desire. It is possible to practice until one has so much assurance that just to speak the word is sufficient. Or even

a desire for a certain appearance will cause it to become manifest.

In the beginning, when faith has not become strong, great patience is necessary in order not to waver or doubt, but after practice has made faith strong, one is not conscious of the use of patience; one has the assurance of fulfillment and calmly awaits it, knowing that the law is unfailing. This feeling is a higher form of patience. The patience first used is of the mortal, while this calm waiting is the patience of the Spirit, and is summed up in these words, "Be still and know that I am God."

Faith in God is an assurance, more, it is absolute knowledge that God will not fail, cannot fail. And affirmation, based on this understanding of God and our relation to him, is the prayer of faith. It is a form of appropriation of all that God has or is. To the child of God, or the one who is conscious of this relation, there is no such thing as trial of faith. His faith was tried and proven during the time of attaining to this state of consciousness. Patience was necessary in the trial of his faith, for it was hard not to doubt when delay came. Holding firm for the good asked for was his trial of faith. Another test is when we are called upon to give up something that to mortal consciousness is very dear, as Abraham offering Isaac; when the mortal consciousness can see naught to be gained by the sacrifice. This also may be called a trial. These two forms of trial have to do with man in his first efforts, when he is beginning to desire the higher consciousness. After we reach the spiritual consciousness, we do not have this trial, for we know that to give up anything is only to give place to receive something better.

We must have faith in ourselves, in our integrity, before we can make much of a demonstration or before we can enter into our inheritance. This is absolutely necessary, for a lack of faith in our worthiness bars us out of, not only the spiritual things, but even the things of the visible universe. If we feel unworthy, this very feeling acts upon those with whom we come in contact and they, too, look upon us as being un-

worthy and treat us accordingly. Hence, we must first have faith in God; secondly, have faith in ourselves; thirdly, we must have faith in others knowing that God is Spirit and God is all. This is the Christ consciousness—the knowledge that God and man are one, inseparable. This knowledge becomes a guiding motive in all that we do or say, and gradually illuminates the entire body and environment. This is the consciousness that actuated Jesus, the Christ; hence, it is the Christ-mind or superconsciousness. It sees no limitation, no lack, no injustice, no failure, no hate, envy or inharmony, but sees only God in his world, and does as it sees the Father do.

LITTLE LESSONS FROM THE BIBLE

Jesus said, "Rejoice because your names are written in heaven." All of which means that the Father knows us by name, and has an intimacy and acquaintance with our lives, characteristics, and experiences, far exceeding that of any earthly parent.

Those who have returned to the Father's house, and thereby come into conscious acquaintance with him, know by experience that he is aware of every thought that flits through their minds. The most trivial circumstances of an apparently uneventful life are watched with the same careful solicitude as one upon whose acts the destiny of nations hangs.

The Scriptures give much importance to the naming and numbering of the prophets and peoples. The Lord always gave the wise men and leaders new names when they had achieved some signal victory. The record abounds with such examples. When the great Jehovah sent Moses to bring the children of Israel out of Egypt he gave the name by which he was to be known—"I Am That I Am."

This non-committal way of designating the Unnamable One stamps this Scripture with a peculiar metaphysical authority. It reveals, in this particular instance, that it came forth from one who knew the truth; that God could not be named as man names, by describing. To describe God is

to give him limitation, hence he could not be given a fairer designation than "I Am That I Am." This is without confines or bounds, and it allows unlimited expansion in every direction.

Metaphysicians have found that this name, held persistently, gives the mind freedom from narrow ideas. It lets the imagination soar away from its dimensional concepts of God, and there flows into the mind, in consequence, a whole flood of expanded ideas. The imagining faculty of the mind is that upon which is based all form; it is the namer, hence a most important factor in the creation of man's world.

Moses was told to make all things after the pattern shown in the mount, or state of high spiritual realization. While he was up in that mount the children of Israel dropped back into their old habits of mind, and made an image of a calf out of gold, and he found them bowing down to it on his return.

This represents that tendency in each one of us to formulate our images after the pattern which we see with the eye, rather than from the ideals that rise in the silent meditations of the mind. It is perfectly legitimate to name or formulate your ideas, but you are wise if you first go up into the mount of spiritual understanding before doing so.

Jesus' advice to judge not according to appearances was strictly correct in the science of mind. To make up your mind is to settle all your ideas about a common center. This is formulation, and formulation tends to crystallization. If you want to see how resistless a perfect crystallization is, try to unformulate the settled conviction of a diamond. This stone represents that adamantine mental condition that refuses to change its ideas. It has formed a center, and all its energies are bent to keep intact its dense persistency in that direction.

Ideas become crystallized in men's minds in the same way. A settled conviction upon any point, whether right or wrong, forms a mental center that draws to it all ideas of like nature; and this continuous accumulation from the outside presses upon the center until it has literally lost its power

to expand into newer and higher forms. This is why it is a dangerous thing to name even your good from any external model.

Man is inherently religious, and he can be moved to greater depths and greater heights by appealing to this faculty in him, than to any other. Peter the Hermit stirred Europe from center to circumference with his semi-insane cry, "God wills it." The religious frenzy of the savage is paralleled by the dogmatism and bigotry of the civilized. Both are examples of an ignorant naming of the idea of God—one from external nature and the other from some ancestral creed. Neither has looked within for its pattern; neither has heard the still small voice say "I Am That I Am."

Hence, "Blessed is he that cometh in the name of the Lord." The Lord is the name of the Most High Good. The Lord has neither body, passion nor parts, according to the Christian's creed, and he must therefore be Spirit. If Spirit, then he is the all-possibility.

Let all your ideas come in the name of the Lord. Do not let one of them take form in your mind, based upon any external pattern. If you do there will come a time when you will have to unformulate it; because the law is that you shall grow in understanding and in God-likeness.

Jesus said that in the last days there should be much running to and fro in search of the Christ, and that many should say, Lo, here is the Christ, or lo, there; but go not forth. The Christ is within you. Go not forth to find him, because you will surely be disappointed.

It makes all the difference imaginable how you name your Lord. He is the *All-Possibility*, but his expression in you and your affairs is only what you have named it. If you have circumscribed your Lord with personality, and given him powers corresponding thereto, he will be so expressed. If you have given him unlimited powers, and made yourself his free agent for making them manifest, there is nothing within the scope of your imagination but what you can accomplish.

It is your peculiar privilege to see that which you name appear. This is a law that has no exception. It is a most important bit of knowledge—this knowing that what you name always comes to pass.

"Thou shalt decree a thing, and it shall be established unto you," said Job, so long ago that history has no record of its date. To decree a thing is to name it, and by the mere naming it comes to pass. Do not take time into consideration in looking for the fruit of your lips. The harvest may be at a time that you least anticipate, and in manner different from what you expected.

It is written, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Metaphysically this means that the *I* of man decides the character of every thought. Cattle represent thoughts of active power, while beasts of the field are animal passions. Birds of the air are thoughts that soar into the ideal world—day-dreams, etc. Thus, whatever you name these desires and emotions that arise in you, that they appear to be to you. You call them by the name you have given them, and they answer, because they are subject to you and know no other master.

If you have said that the Omnipresent Life welling up at your heart's center may some time pass from you, and allow your body to disintegrate, you have paved the way for that appearance called "death."

If you have said that there was an appearance of weakness in any organ of your body, that obedient servant responds to the name you have given it exactly as would a pet dog or cat. The members of your body do not express intelligence until you infuse into them the quality of your thought. They are quick to catch the faintest thought image that may flit through your mind, and they respond at a time when you least look for it. That weak back may be the echo of your word sent forth years ago. So the vigor of your health is the result of the all-potent name you have dropped into your mind, expressing that harmony which we observe and call "health."

All the potentialities of Being are made manifest through man in orderly method. Man has distinct faculties for expressing these potentialities. The heart is the center from which the divine substance is poured forth, the highest aspect of which is Love. The head is the center from which the mind differentiates that combination of ideas termed "intelligence." The mind does not take cognizance of names; instead, it has mental images or pictures. These are called the products of the imagination. The mind forms a picture and the intellect names it. You see in mind a transparent liquid flowing through the land, and at once the intellect says "water." Everything that has a name in the world of effects is known in the world of causes by its image. So mind expresses every emotion, every sensation, every desire, every motive, and every thought of every kind, by forming them into mental pictures. It is only when they are described in the language of the intellect that they receive that arbitrary appellation which we call "name."

The intellect makes language, and language is an arbitrary arrangement of sounds to express ideas. Thus the same idea in the minds of two men may be beyond their power to communicate to each other, because they are not familiar with the intellect's provincial dialect. If those men were conscious of the spiritual plane where images are the basis of language, they would have no trouble in communicating, though they were born of races the most diverse. The image of a horse in one mind would be seen with the other mind instantly, and communication would be easy.

So we see that the common language of mankind is based in thought images, and that we shall never realize the universal language, which is the dream of the philologist, until we have dropped the arbitrary word-plane and ascended into the realm of thought images. There language becomes alive. Every picture that the mind makes is an exact copy of the thing imagined. If you think of a horse you have formed in mind a living animal having all the characteristics of that quadruped.

If you are familiar with driving your mental images,

you can put a bit into the mouth of your mental horse and bid him carry your desire where you wish. Do not presume that this is a mere play upon words; it is a description of reality—the only reality, in truth. These mental images are the vital substance of which the spoken word is a very faint echo. When one who lives on the froth and foam of life says, "Oh, that is the result of your imagination—there is no power in that," he is a fool, drunken with his folly.

Just recently the press chronicled the remarkable recovery of sight, in a Methodist revival meeting, of a blind woman. The church people looked upon it as the work of God, but the worldly wise physician said it was nothing of the kind. He said the woman had become excited, and through her *imagination* the optic nerves, which had been paralyzed, were revived.

This case is rich with suggestions for the trained metaphysician. The doctor explains how the cure was effected, yet denies God any part in it, and at the same time by his flippancy ridicules the process while admitting its efficacy. The church people look upon it as a miracle performed by the direct hand of the Almighty, and scorn the theory of the doctor, who explains just how God in reality wrought the so-called miracle. Thus ignorance sits in darkness both in the house of those who seek God without understanding, and those who have built a curative system without this wisdom as a concomitant.

Both he who claims miraculous operations at the hand of God—meaning, by that, results produced outside of exact and universal law—and he who claims that God is not immanent in every movement and manifestation, do err, and are far from "coming in the name of the Lord."

He who comes in the name of the Lord knows the Lord. He does not stand outside of him and look at effects and judge according to appearances, but he stands at the center of his own being, where the Lord is, and is witness to the work that is perpetually carried on. Then he can say of himself, "Blessed is he that cometh in the name of the Lord."

SUNDAY LESSONS

SUNDAY, SEPTEMBER 23

PRAYER

Lesson Text—Luke 11:1-13

SILENT PRAYER: *The Lord's Prayer repeated silently.*

If one should assert that the greatest need of children is to be taught how to pray, he would be laughed to scorn by all the school boards in the world. Professed Christians would resent the imputation that they did not know how to pray. Yet the lack of faith of the followers of Jesus in their prayers being answered is so universal that we are forced to the conclusion that they do not pray aright, although they pray daily.

Jesus, the greatest teacher of men that ever lived, spent much time in prayer, and instructed his disciples how to pray. Then we must conclude that prayer is an important part of man's education, and if so, why should it not be taught in our schools? It should be, and eventually will be, when people awaken to the importance of soul culture. Now the intellect alone is developed in our day schools, and the moral nature in our Sunday schools. True spiritual culture is a rarity. When the science of thought is understood, right mental attitudes will be inculcated as the very foundation of all true education.

The starting point in every prayer is the understanding of God's locality and character. The usual prayer is addressed to a great man away off in an indefinite place called heaven. This is not according to the instruction of Jesus. He said, "The kingdom of God is within you," and also he said that the Father dwelt in him, and spoke the words through him.

"God is Spirit, and they that worship him must worship him in Spirit and in Truth."

This Spirit dwells in the spiritual realms all around, within and without us. "In him we live, and move, and have our being." The name, or character, of this omnipresent Spirit is Wholeness or Perfection. In every prayer this should be recognized by the praying mind.

Affirm spiritual harmony manifesting in every earthly condition. Self-will and the blindness of ignorant doing without knowing will soon be straightened out if we affirm the will of God being done in the substance as it is in the Spirit.

A mighty antidote for avarice is the asking that our supply be given to us day by day. What oceans of misery would be dried up if we could all cease to lay up stores for a possible day of want in a problematical future. Be not anxious about tomorrow; tomorrow will take care of itself.

We cannot reasonably ask forgiveness unless we ourselves have forgiven. This is a fair proposition. Then we should at once set about forgiving everybody who has sinned against us, or who we think has wronged us in any way. God, the supreme law of love, cannot hold a grudge against anyone, and we cannot have the companionship of this sweet, pure mind until we make our minds as near like it as possible.

Those who cultivate the presence of God find that they have times of great upliftment spiritually, mentally and physically. There is a quickening of the whole man. The abundant life has been poured out to us, and every faculty is quickened. When the Spirit descended upon Jesus, he was driven into the wilderness, and there tempted by the "adversary" to do certain things for his own aggrandizement. The whole man is not purified at a single descent of the Spirit, but certain moral, selfish tendencies remain in consciousness. These are stimulated by the spiritual energy which is given out to us from the Father, and we have to be on guard against these ambitions of the personality, or "adversary." Hence the prayer, "Bring us not into temptation [trial], but deliver us from evil."

SUNDAY, SEPTEMBER 30

INTELLECTUAL CONCEPTS

Lesson Text—Matt. 22:34-46

SILENT PRAYER: *Lord, quicken the Spirit within me. My spiritual understanding is restored.*

The Sadducees and the Pharisees represent the religious concepts of the intellect. The Sadducees were a religious sect with strong materialistic beliefs, and the Pharisees were formalists, without spiritual understanding. The fact is that the intellect cannot comprehend absolute truth. Its religious beliefs are all built up from conclusions, based in relative conditions and are therefore of time and place.

In preceding verses of this chapter the Sadducees, who did not believe in a theory of resurrection after physical death, sought to entrap Jesus by asking him who should have for wife in the resurrection the woman who had seven husbands? Jesus told them plainly that they did not understand the situation, either from Scripture or Divine Law—that in the true resurrection there is no marriage. Then he further elucidates the Truth by telling them that this resurrection is not a matter that has to do with physical death, that God does not recognize death—"God is not the God of the dead, but of the living." Physical death does not change the mind that is in error. The true resurrection is a coming forth into right understanding of and right relation to the One Omnipresent Mind, and it begins and ends right where you are, regardless of time or geographical location.

But the intellectual man seems never to be silenced. At nearly every step in our spiritual unfoldment we find him questioning the *I Am*, as exemplified in the life of Jesus. He first wants to know how certain human entanglements will be straightened out in the resurrection, and when informed that the resurrection is not based upon human relations, then he wants the "commandment," or letter of the law, that is most important. The reply will answer for all time, and if followed, forever silence all the clamorings of the intellect:

"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And a second like unto it is this, Thou shalt love thy neighbor as thyself.

"On these two commandments hangeth the whole law, and the prophets."

It is found by metaphysicians that every question is sooner or later answered when we resolutely practice this development of Divine Love. Think love toward God with all your heart daily. Your heart is the symbol of all the vital issues that enter your life. Your soul is the realm of secret thought, and your mind is the outer consciousness. These are all to be permeated with the thought of love to God. When this is done the love of the neighbor will follow easily.

The *I*, the center of consciousness in each of us, and around which all states of consciousness revolve, cannot help but meditate upon and consider its own inner experiences, and it says, "What think ye of the Christ? whose son is he?"

The intellect, because of its limited range of perception, cannot conceive the formless, and it says this superior knowledge must have originated in some man, hence the Pharisees reply, "The son of David."

Sunday, October 7

THE GREAT SUPPER

Scripture Text—Luke 14:15-24

Silent Prayer: *I gladly partake of the ever ready substance of Spirit within.*

We eat on the spiritual side of our nature through our minds. Then the "great supper" is a mental feast, made by the Lord. The servants he sends forth are desires. They bid us come to the ever ready fullness of Spirit-Mind.

But sense-consciousness has its attractions. It thinks

there are material demands more important than going in silence to this inner realm and feasting on the substance of the Spirit. Those who are communing with the forces on the spiritual side of existence are often charged with laziness, because they seem to be idly dreaming their time away. But they are building up the soul and feeding it at the table of the Lord.

The belief in the reality of matter and material things (*a field*) keeps one from the consciousness of the real substance, which is spiritual. The physical strength in the five senses (*five yoke of oxen*) and the desire to prove to or perpetuate it, excuses the man from that deeper and more enduring spiritual strength.

Centering the affections without is "marrying a wife," which keeps the heart set on personal love.

When the soul's needs are ignored it is empty, and a sort of vacuum in consciousness exists. "Nature abhors a vacuum," and under the universal law, that all space must be filled, there is an inflow of all sorts of abnormal conditions into mind and body. Instead of choosing and directing the thought forces to build up his constitution, man is a sort of tramp's headquarters where nature's derelicts congregate and consume his vitality.

It is a daily necessity to withdraw into the silence of the soul and appropriate, through the centers within the subconsciousness, the Divine Life and Substance of Being.

We may excuse ourselves by pleading the pressing demands of the world without, but this will not relieve us from the effects of the broken law. We are spiritual beings, first, last and always. If we do not feed our souls, we must not be surprised if they absorb the medley of thoughts nearest at hand in the subconsciousness. Soul starvation and nerve prostration go hand in hand. When you feel that nervous tension within, you may know that your soul is starving, and if you do not feed it, the poor and the lame and the blind will be your portion.

Sunday, October 14
DENIAL OF DECEPTION
Scripture Texts—Acts 5:1-11

Silent Prayer: *"Create in me a clean heart, O God; and renew a right spirit within me."*

When the Spirit of Truth begins to flow into the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated thought refuse of generations. Man in his mortal thinking has filled his mind with error after error until the consciousness has not been able to be cognizant of them all at once, and they have settled back into the stored-up memory realm called the subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit, or retain it in whole or in part. We are never forced to be good, nor truthful, nor holy. We can live on the animal plane, or the spiritual, as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do

not be squeamish; you will find that there are others in your alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

"All that see them shall acknowledge them that they are the seed which the Lord hath blessed."—Isaiah 61:9.

A WATCH IN THE NIGHT

Oppressed by something in my troubled sleep,
  I, with a moan, awoke in deep despair;
Was it some daytime duty left undone,
  Or was it some forgotten kiss or prayer?

Something it was that made my pillow hard,
  Something my heart around or soul within;
I rose and looked across a night as dark—
  Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned,
  I knew it for the lamp of my fierce foe;
I leaned far out—he could not help but hear—
  "*Friend, I forgive thee every hurt and blow!*"

Down on my knees I fell and prayed for him
  Who wrong had done me many times and oft;
And as a star shone through a rifted cloud,
  I sought my couch and found the pillow soft!

—*Clarence Urmy.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1917
Held daily at 9 p. m.

My health is from God, and I refuse to be robbed of my birthright by any negative thought.

PROSPERITY THOUGHT

September 20 to October 20, 1917
Held daily at 12 m.

The spirit of honesty, promptness, efficiency and order is now expressed in me, and is manifest in all that I do.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from September 16th to October 16, 1917:

September 16th to October 1st—Rev. 21:3-5: "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more. Behold, I make all things new."

October 1st to October 16th—John 12:24-26: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will the Father honor."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

People do not have to become perfect in understanding and living before they can receive God's blessings of healing, supply, protection, etc. Many are healed and prospered daily through faith in the grace and saving power of God, who do not yet understand or measure fully up to the Divine Law of Life and Prosperity. And we ourselves enjoy many blessings that we have not "earned" through our perfect doing of the Father's will. This good, therefore, is only temporary, for unless each one learns to know and do the will of God from the heart, his error thoughts

and beliefs that are stored up within him will again come forth in inharmonies of various kinds, and he will reap the wages of sin which is death, just the same as if he had never been healed and blessed.

So with those soldiers in France who are being protected by spiritual treatments. Many of them are there not willingly, but because they did not know how to trust God to deliver them out of going. Others believe that they are fighting for their country, their homes, their liberty and the freedom of the world from bondage of militarism and barbarism. They do not understand how to trust in God effectually for peace, so they are fighting for it. Then why should they not get an idea of trust and protection. God meets people where they are, and honors every bit of faith that is put in him.

Of course, unless these soldiers learn the Truth and live it, erasing from their minds and hearts and body-consciousness all belief in and thought of error and strife, their protection will be temporary and sooner or later they will reap what they have sown.

There are many who write to us for dear ones in the war that they may be guided and protected, and we pray for their safety, illumination and good. Those who trust God for safety shall be saved and come back to their homes, then why should not those who have a little light and faith themselves, or who have relatives or dear friends trusting for them, be strengthened in God's protection?

War is only one of the many forms of inharmony under which people are struggling and groaning for deliverance, and many who would condemn bitterly one who would "kill" a brother-man, do not hesitate to "hate" another. According to the doctrine of Jesus Christ as recorded by John, he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

Man must be redeemed, and the only way it can be brought about is for the Spirit of Christ to enter his consciousness wherever he may be, and lift him up out of error and the consequent strife and inharmony. So do not let

us limit the salvation of man, by thinking he cannot be saved even out of the midst of activities that seem very wrong. There is but one unpardonable sin and that is refusing to recognize and be receptive to the Holy Spirit, the only Guide and Teacher, for while in this attitude of mind one cannot be helped, since he puts away from him the only Helper.

* * * * * *

The entire Book of Revelation shows the steps of overcoming, which take place in the consciousness of each individual in his awakening out of material conditions and growth from glory to glory in the spiritual life. Each chapter deals with the redemption of some particular phase of the individual's consciousness. The 14th chapter pertains to the spiritualization of the generative, or Life center. The hundred forty and four thousand, referred to in the first and third verses, are those thoughts in the consciousness of the individual which have been absolutely redeemed from ideas of "sex" and "generation." This point is explained more fully in the booklet, "Lift up a Standard."

* * * * * *

We believe that we are living in the end of the age, when the world, or old order of things is passing away, and the Christ consciousness of Truth and Life is being brought to light. That we are in the midst of a great change in ourselves as individuals, and the whole earth, is very evident to every overcomer. We have come to a time of transition from one dispensation to another, and conditions everywhere must be adjusted. The seeming inharmony in the outer world today is due to the breaking up of old conditions, preparatory to the ushering in of the new Christ kingdom of righteousness and peace, which is to be established in the earth.

* * * * * *

We are aware of the fact that the rites and ceremonies of the Catholic Church are symbols of great truths. We are not in any way against either Catholics or Protestants, but we know, as every individual who is at all enlightened must know, that neither are demonstrating the full salvation Jesus

Christ came to bring to light, which salvation includes Spirit, soul and body of man. It is not "theory" or "ceremony" that counts, *but a real, living, practical application* of the Truth. This brings understanding, health, and an abundant, never-ending consciousness of Life.

Jesus Christ came that we might have life and have it more abundantly; he came to bring life and immortality to light, and this life and immortality manifests as renewed health, strength, vitality and wholeness in mind, body and affairs. If one is not demonstrating these he has not yet found the church founded by Jesus Christ, no matter what he belongs to. The Church of Jesus Christ is a state of consciousness in man and not any outer sect or "form" of religion.

"The true Church is not a sect with outer name or form, wherewith to bind, within an unexpanding frame the expanding heart and mind." In the true Church, the Church of Christ, there are unlimited possibilities of attainment, and those who keep his sayings and believe in him shall never die. Believest thou this? See John 8:51 and 11:26.

* * * * * *

We have received many inquiries about our "creed" in regard to war. We need no composed articles of belief to point to when the very essence of our ministry in expounding the unmistakable teachings of the Prince of Peace shows clearly and distinctly the principles, creed, tenets, platform, etc., upon which this work is conducted in following "the spirit of the law." One could hardly study "The Protective Law of Non-resistance," written for the April, 1916, UNITY and then consistently seek to relate this religion and its followers to participation in war.

One who respects life in all creation to such an extent that he will not slaughter or encourage it, even for his own food and sustenance, or kill a mouse in his own home, could scarcely be expected to engage in a gigantic, world-wide war. A healer whose entire work and success depends upon his ability to manifest love, and through it heal warring

thoughts and sick bodies, and who finds he must at all times "microscopically" watch his mentality to keep the love thought uppermost, has surely lifted himself above and apart from those who are still hating and engaging in savagery, cruelty and destruction.

The human family presents two contrasting elements, in the world today, *i. e.*, those obsessed by "Satan" and yet unredeemed through the blood of Christ, and those who are the followers of the Master. The battle of the Satanic army is in its own fields. Christ and his warriors cannot help existing conditions through taking up the bloody sword in their midst. The work must be done from the "Secret Place of the Most High."

The Brotherhood of Christ recognizes all men as fed from the same breast of the loving Mother—Spirit. It does not permit a member to take the life of another through the excuse of self-preservation. When man is established in the consciousness of Truth, he need not descend from his holy mountain and look to barbaric practices for his security.

The matter of receiving exemption from war or from the destructive effects of it is the same as claiming one's freedom from sin, sickness and death—not unknown problems to the overcomer in Truth. We know that when conditions are handled scientifically in consciousness, that peace in body and affairs follows as a natural sequence. When the exemption consciousness is reached, the process of bringing the matter favorably to the attention of the proper officials will take care of itself.

In like manner, if one finds himself on the battle-field, he need only know that his consciousness is with God; that the all-enfolding Peace of Spirit protects him from every assailing thought. It is man's privilege to claim God as everywhere-present and to know that he is with him wherever he may be, so long as his heart is filled with love and stayed on him. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

We should also remember that peace is only secure

when based upon justice and righteousness. We would not want peace where there is no peace. In other words, a peace between nations must have as its foundation a righteous observation and allegiance to certain fundamental principles of justice, honesty, candor, and that all-round integrity and confidence that shall make men and nations trust one another to do the right thing under all circumstances. Until this is established we cannot have a lasting peace.

* * * * * *

The text you give is to be found in Matthew 24:41 and Luke 17:35. The fulfillment in both the inner and outer experience of many is taking place daily. These two who are grinding at one mill represent two lines of thought in the individual consciousness of the overcomer, both working to bring about the same result or attainment. But one is working in harmony with the Spirit and the other from the standpoint of the flesh, or personal man. So in the process of separating the good from the error, the spiritual thoughts are lifted up into a yet higher and more spiritual plane—they are taken—while the mortal concept is left to be either purified or consumed by the brightness of the Christ Presence.

In the outer it can be plainly seen by those who are coming more fully into the Light of Truth and are watching and praying that they may be accounted worthy to be preserved alive in and through Christ, that there is taking place daily a separation between them and their associates. Very often these associates are members of their own family or very near and dear relatives or friends who will not listen to the urge of the Holy Spirit within them, but are so taken up with the personal that they cling to the ideas and ways of the world. The ones who are trusting in God are being taken; daily they are being lifted up more and more into the Spiritual or Christ consciousness wherein is safety and peace. The others, if they persist in worldly ways and in being negligent of their spiritual good, will be left to go through the great tribulation, which will mean to them either

purification through the suffering they will have to endure, or else temporary destruction.

"To him that hath shall be given, and he shall have more abundance, and whosoever hath not, from him shall be taken away even that which he seemeth to have. See Luke 8:18 and Matthew 25:29.

* * * * * *

"For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifices for sins" (Heb. 10:26).

When we receive understanding from the Spirit there remains no other favors for it to give us for working out our problems. Should we not follow the Spirit after the teachings have been given us, the Spirit cannot operate in us, since we are not permitting it to do its part. A mathematician might think of the passage in this way: "If one makes mistakes wilfully and refuses to comply with the rules after he has been taught the principles of mathematics, that science can do nothing more toward helping him work out his problems (while he is in that wilful state of mind)."

The admonition is worded negatively and may be better understood if we turn it around and consider it in a positive sense. We know that should the student in mathematics cease his wilfulness, change his conduct and then comply with the rules, he will get the good and favorable results which come from following scientific and reliable principles. In the same way, if a man ceases his wilfulness and stubbornness toward following the Law of Spirit, which he has a knowledge of, and lets the Spirit work in him, he will be spiritually quickened, illumined and healed.

Man condemns himself when he refuses to be a partner with God. God is the All-Loving Father and is ever ready to bestow blessings upon all who will open their hearts to him. In Divine Love there is no condemnation. God is Love and his will is goodwill. Let this be a keynote in reading your Bible. Should you find passages which at first glance would seem to refer to God as a Being of cruelty and devilish characteristics, it would be best to lay the book

aside until the inspiration of the Almighty gives you understanding and each word so illumines itself that you know without question that *God is Good.*

* * * * * *

Many of our spiritualistic friends write to us that we are ignorant of Spiritualism; that we criticize it because we do not understand its philosophy.

As Editor of UNITY I would say that I was a Spiritualist for about twenty years before coming into the understanding of the Truth. I was more or less acquainted with mediums and speakers in the spiritualistic cult during that time. For many years I thought that Spiritualism solved all the problems of existence, but I now see that it falls short of a comprehension of the Absolute.

If you read our literature carefully you will find that we do not deny the phenomenal facts which Spiritualism demonstrates, chief among them being the communion between souls out of the body with those in the body. The point of difference between our teaching and that of Spiritualism is right here: We claim that death is a transgression of the Law of life; that man was created to live in his body, refining it with every thought and act until it shall become just as spiritual as the mind. This righteous process would make health perpetual and, of course, do away with death. This was the teaching and demonstration of Jesus Christ, and to it we must all come before we will solve the laws of Being, and set up the kingdom of heaven, or spiritual surroundings, here in the earth.

The teaching of Spiritualism, that death is the open door to a higher life, is not true and they prove it not true by striving, like all people, to live just as long as possible. There is no real progress to the soul detached from the body. It is through the relation between mind and substance or soul and body, that man gains consciousness, and when this relation is sundered the soul loses its opportunity to grow under the law. Those who have left their bodies have done so because of transgression of the law. It may have been

MY health is from God, and I refuse to be robbed of my birthright by any negative thought.

THE spirit of honesty, promptness, efficiency and order is now expressed in me, and is manifest in all that I do.

through ignorance, but there is no excuse, and they must again take up the unsolved problems of this plane of existence. The claim that this earth is but a temporary state, and that other places in the spiritual world are better adapted to our unfoldment, is not substantiated. The soul that leaves its substance body does have a temporary body which Spiritualists call the spirit body, but it is merely a mental picture of the substance body that has been left and has no abiding life in it. This body the Hindoos call the astral. It gradually fades away and the soul is left as a thinking entity without a substance vehicle. It then comes under the law of its original creation and returns and becomes again an infant, and makes another body in the flesh. This is called in the Hindoo philosophy reincarnation. You may call it the appearing and disappearing and again appearing of the man ego in its efforts to perfect itself.

We wish to emphasize that we do not deny the phenomena of Spiritualism. The understanding which we receive from the higher planes of consciousness reveals to us that this phenomena is not under the orderly development of the soul; that its revelations are partial; and that spirit control, which is a phase of hypnotism, is abnormal and opposed to the real law of Being. The Divine Law is that the will shall never be made subservient to another will, and that every soul shall be free to work out its own salvation.

Experience in sifting the revelations from so-called spirits proves that the people who have died and communicated with those in the body are no wiser than before they passed out. If what Spiritualism claims were true all the secrets of nature would have long ago been revealed to man. But as a matter of fact, our great inventors, scientists, philosophers and poets do not depend upon spirits, but they exercise the innate ability in man, working through him here and now, using brain cells and that creative life which is always present and always going on to higher states of consciousness in those who realize the omnipresent, omnipotent power of the Spirit.

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Everything in the visible is created through the mind of man out of the invisible Substance, and it is the office of the intellect to give character to every "living thing." If man is producing disease in his body, then somewhere in his mind he is harboring disease thoughts, for his body is the manifestation of his thoughts and beliefs. Thoughts of health, strength, life, harmony, will clothe themselves in thought forms and these mental pictures are in turn incorporated into the cells of the organism, building an eternal and incorruptible body structure. Inherently in Being is the Christ life and power and intelligence, and corresponding thoughts in mind bring into expression the spiritual body. The mind of man is but the instrument through which the qualities of Divine Mind are given expression. It is very important that man harmonize his thoughts with the All-good ideas of the Parent Mind, if he is to enjoy the highest expression of Life. Consciously cooperating with the ideas of Divine Mind through the Word brings into manifestation peace of mind, health of body and harmony of affairs. The following extracts from letters received recently corroborate this Truth:

HEALTH

Toronto, Ontario, Canada—I read my first Unity book just eighteen months ago. For thirteen years I had been nursing in hospitals and private homes. I mention this just to show what I had to overcome in the way of material

practices and medicine. From a child I had suffered from severe headaches, sometimes of several days' duration, which I regarded as quite natural because my sisters and brother had suffered the same way, and we comforted ourselves that it was a family trouble. But now, under the influence of Unity teachings, all this is changed. The first thing I tried to overcome was the use of drugs and medicines. At first I was in great fear of failure, but I kept on holding to what I had found to be the Truth and my new faith was rewarded with success. Later I had an attack of neuritis and my husband wrote Silent Unity for prayers. I began to obtain relief from the time he commenced to write, while before I had been unable to lie down for two nights. I was perfectly well in four days' time. Then I noticed my headaches were becoming less frequent and did not last so long. Now such attacks are a thing of the past. We have had no drugs of any description in the house since. Personally, I have given up eating meat. I am happier and healthier than I have been in my life before. I have also ceased to worry about the future. I have little talks with Christ and leave my affairs in his hands, knowing that all is well. I find that the more I give out the more I receive, and all these wonders have come to me through realizing and holding to the Truth.—*M. T.*

Kansas City, Mo.—About four weeks ago our boy of seven years was injured by a large auto. When he was carried into the house he was bruised and bleeding and unconscious. I telephoned you for prayers and shortly after hearing from you I became calm with a great strength of soul. It seemed from outward signs that our boy could not live all night, but I held to the Truth and trusted and prayed constantly while the surgeons and doctors gave no news of encouragement. Finally he grew better and all who came to see us spoke of the wonderful change in him. I told them all it was God's will that he should live and that the fervent prayers of good people had saved my boy. His first words when he became conscious were, "Mamma, say your Unity prayers for me." I am so thankful.—*Mrs. W. B. P.*

Los Angeles, Cal.—I had worn glasses for astigmatism since childhood, but six weeks ago they were blown from my face and broken. I immediately gave thanks, for I had determined never to replace them when they should break. I found it necessary to ask you for prayers and now the right eye, which was considered bad, is in much better condition than the left one. My little daughter was not sick a mo-

ment after I wrote you. Although she was covered with deep eruptions, she will not bear any scars, for the demonstration has been perfect. I wished to spend my vacation in San Francisco, so took it up in the Silence. The very day on which I was to start on my vacation, I was asked to accompany two semi-invalids to San Francisco. My duties were almost nothing, yet I received my fare each way, my meals in the diner, berth, and my salary for the trip. I am thankful for all these blessings.—*R. I.*

Washington, D. C.—My mother for whom I wrote for prayers for broken hip is doing wonderfully well, considering she is 72 years of age. It has been less than five months and she is doing her housework again, only having to use her cane part of the time. I shall never cease to be grateful to Unity for what you have done for my mother.—*Mrs. J. H. W.*

San Francisco, Cal.—I asked your prayers for my father-in-law who was in the hospital. He was absolutely helpless. Ten days later we received word that he had been removed to a home and was improving so rapidly that it seemed "unreasonable." He was able to walk five or six blocks. As he is seventy-six years of age, and his trouble a complication of diseases, the doctors gave him little hope. But the Word of God certainly proved to be quick and powerful, and Spirit knows no age. We are all so thankful to you and the Giver of all good.—*Mrs. I. S.*

Seattle, Wash.—It was certainly Divine healing that reached my case, for the doctors could do nothing for me. My son-in-law wrote you for prayers to remove an obstruction that prevented my eating. Arrangements were made for me to undergo an operation, but three days before I was to go to the hospital, the obstruction disappeared, and I was able to take food. I trusted the Lord for the healing and it came to pass.—*Mrs. W. V. D.*

Quonia, Mich.—My husband and I feel that no amount would be too much in return for the great blessings we have received from God's hand through the instrumentality of Unity. For over five years I suffered with discomfort and dread of an intestinal operation. After sending for the prosperity bank, I discovered that my trouble was overcome, though I had not asked for prayers for health. Since that time I have done heavy housework and there has been no misplacement nor any sense of being tired.—*Mr. and Mrs. A. B.*

Fairmont, Neb.—I wrote you for prayers for cancer

and stomach trouble and in less than three days I was keeping my meals down and eating like other people. I love Unity for it has done more for me than all else.—*Mrs. C. C.*

Los Angeles, Cal.—A friend wrote you for prayers for me as I was suffering with fever and an abscess in my right side. Before the letter could have reached you the swelling in my side disappeared and I will soon be able to return to work. I praise God that he has shown me his wonderful works and manifested it in my own body.—*T. H.*

Drumheller, Alberta, Canada—I am writing to thank you for your prayers in behalf of my wife, during her recent confinement. She has made a perfect recovery and I am most thankful.—*J. W. A. D.*

Danburg, Conn.—I thank you so much for your prayers for my son who had nervous prostration. He began to improve almost before my letter reached the post-office. His mind cleared up and courage came back in a marvelous way. He applied for a position and was accepted at once, and today he began work.—*E. A. C.*

Cliftondale, Mass.—I wish to thank you for your prayers for my son, which saved him. He had pneumonia, then rheumatism of the heart, but he is now as well as ever. —*Mrs. K. E. H.*

Des Moines, Iowa—I have been gaining strength since writing you and have got rid of the most distressing cough I ever had. My experience during the last six months has been a bitter one, but now I can say that "out of the strong came forth sweetness," for with your help "faith as a grain of mustard seed has removed the mountains," and the path is clear and plain again. Praise God for the fulfillment of his promises and "his wonderful works to the children of men."—*H. D. J.*

Romney, W. Va.—In the spring I wrote you for a friend who was suffering with tuberculosis of the spine. I am glad to report that he is able to work again.—*R. D.*

Merriam, Kan.—I am growing stronger each day and am afraid of nothing. I am sure that the Almighty Spirit in me is greater than all conditions. My wife and I certainly enjoy Unity literature. The teaching means so much to us. It has made me see the sunshine where before I only saw the shadows. Peace is with us and we are getting stronger each day in the Christ Love. I am entirely healed of rheumatism, and my heart is almost normal again. We also make God the Source of our prosperity.—*A. D. B.*

Cedar Falls, Iowa—I asked prayers for my little

adopted child who had whooping cough. She is much better and not taking any of the medicine her uncle, in his anxiety, thought she needed. She says, "We are not medicine folks; we are God-folks."—*L. E. K.*

Denver, Colo.—I was very near death with an abscess in the left side, which broke every two months or oftener. I was ready to go to the hospital when someone told me to write Unity for prayers. I received immediate relief. My husband and friends cannot believe it is well. I have done all my work for two months, when before I could not walk. If anyone wishes to write me I will answer personally, for I can never thank the Lord enough for what he has done for me.—*M. M.*

Odessa, Wash.—When a child I had a stroke of infantile paralysis which affected my lower limbs, and at the time I began to look into the Truth I was walking with crutches, but now only use a cane and hope to lay it aside very soon. Through the Silent Unity prayers I have also been healed of a running sore on my toe which had troubled me for years. The sore on my left limb is entirely healed and the scar is disappearing. I cannot express the gratitude I feel toward you for the help I have received in every way. —*P. J.*

Covington, Va.—In June I wrote you in regard to my daughter's long illness. I did not see any change until quite recently. She had been blind five weeks and numb in both legs, body and right arm for seven months, but Saturday morning her sight was restored and feeling in both legs. Today she was able to stand up.—*Mrs. C. H. D.*

Cherrydale, Va.—I wrote you for prayers for my father who had hardening of the arteries and a great blood pressure, and who was in a critical condition when the doctor called. After several weeks of your ministration he is feeling fine. Asthma, which has troubled him for forty years, disappeared and also the desire for smoking.—*Mrs. L. H. G.*

Meadville, Pa.—This letter is in grateful acknowledgment of the healing of my daughter. The attacks of neuralgia and abscessed ear had extended over a period of three months with very little relief. After asking me to write to Unity for her she walked the floor until daybreak, when she fell into a troubled sleep. About noon she awoke completely free of pain or soreness in the face and throat and has not had any since, for which we give our grateful thanks to our Lord and to you, through whom he works.—*Mrs. G. H.*

Newmarket, Ontario, Canada—Through your prayers

my little daughter was cured of St. Vitus Dance two years ago and I now acknowledge how grateful I am.—*S. C. M.*

Ivoryton, Conn.—I asked prayers for my baby girl who was very ill. I am happy to say she is now well and gaining rapidly. I know you have also helped me wonderfully.—*Mrs. G. B. W.*

Long Beach, Cal.—I wish to give thanks for the freedom I have experienced in overcoming fear. Fear of what, I knew not, but a constant foreboding or dread of something. I had felt this the greater part of the time since childhood. I have never been so free from anxiety and worry as since I have been reading your literature. My health has improved very much and the headaches which I thought were ever to be the curse of my life have disappeared. Only those who have suffered from this terrible affliction can know how thankful I am.—*Mrs. G. T.*

St. Louis, Mo.—My cough left me in one night and I know that God has healed me. I praise and thank him. —*Mrs. E. F.*

Hollywood, Cal.—Your prayers in my behalf have brought wonderful results in my condition both physically and mentally. Physically I am stronger and can now walk some without my cane. I am better in this way than I have been in four years. I do not have as much fear and the old, tantalizing, error thoughts are leaving me, giving me a sense of peace and harmony.—*H. C. L.*

Denver, Colo.—About two weeks ago I wrote you asking prayers for a breaking out on my lower limbs, and am happy to inform you that it began to heal the next day. —*B. J. B.*

Cripple Creek, Colo.—Since receiving your kindly ministrations for the past three months, and making a careful study of Unity literature, my entire life is changed for the better. The first demonstration, which I believe has been the most satisfactory thing in my life, was an immediate answer of the Spirit to my demand. For two days I had been troubled with a pain in my back and shoulders and arms. It raced around from one place to another. I tried to heal it on the first day, but without success, and on the second it had settled in my right arm, running down to the elbow, so I determined to heal it with Divine Power. I recognized that it was a force gone awry and I asked that the energy be directed in its proper channels. I was fervent and strong in the demand and in the belief that every demand is instantly met in Spirit. Then I claimed perfect

health permeating my body and instantly it was gone. I progressed beautifully until three days later, when an old subject of torment came up and I gave vent to fiery words, some mad sarcasm and a general inner upheaval of anger. Of course, the next morning I was ill with headache and nervousness. I tried to heal it, but it was impossible, because I had to go to the cause of it. After three hours of calm reasoning to bring myself into the harmony and right view of the situation, I was able then to apply the healing methods of a few days before and instantly again I was healed. These things are of inexpressible importance to me because I feel they are evidence that God dwells within and that surely now I am on the way to the right desires of my heart, and that I am coming into my own.—*F. G. L.*

Arkadelphia, Ark.—When I wrote you a couple of months ago for prayers, I was so weak I could not walk and I could barely see or hear, but thanks be to the Lord, I am well and can do any kind of work now.—*N. W. D.*

PROSPERITY

Denver, Colo.—I wrote you asking prayers for the health and prosperity of my husband and for the advancement of my daughter in her school work. My husband received an increase in salary of fifty dollars per month and his health is much better. Our daughter made better grades during the last month in school. We are very grateful to God and to you for these blessings.—*Mrs. C. A. W.*

Covington, Ky.—I cannot begin to tell of all the good things which have come to me through your prayers. I am gradually getting out of debt. My husband is working every day and is very happy. He has increased his business forty per cent and I feel sure that he will soon get an increase in salary. I had not expected a vacation, but my brother-in-law offered to pay all my expenses on a trip accompanying my niece, so I am enjoying the vacation now. I also received ten dollars at two different times which I did not anticipate getting. I never fail to thank God for his goodness. —*Mrs. A. V.*

Bristol, Va.—I am glad to report to you the evidences of prosperity as the result of your prayers in my behalf. I have realized such a great and prosperous change in my home. When I first wrote you in 1915 I was a heart-broken woman; my husband had gone away, I was sick and my son, upon whom I was dependent, was making very little money. I am enjoying better health than I have for years and my son has a good, paying position. My heart is

full of praise to God for his great goodness to me. May God prosper the wonderful work you are doing in helping others.—*M. D. T.*

Cincinnati, Ohio—About three or four weeks after I received the prosperity bank, I used every cent I had to get our dinner, and knew not where to get the next. But I affirmed: "Father, thou art a loving Father and thou knowest my needs. Love is the fulfilling of the Law and I am thankful for my many blessings. I know thou hearest me now." Later my sister gave me one dollar and on my husband's return from work he gave me two dollars for extra work he had been given to do. Since that time I have had enough to supply my needs and am very thankful.—*Mrs. E. K.*

Greenfield, Cal.—I wrote you for a prosperity bank and I am glad to say that God has prospered us in many ways since. I am also entirely cured of stomach trouble for which I asked your prayers. I thank God for his goodness. —*Mrs. T. F. P.*

Gaffney, S. C.—I have received great benefit, both mentally and physically, through your prayers and the reading of UNITY. I see evidences of greater prosperity in our affairs since receiving the prosperity bank. The day I sent for the bank I spent my last dime for stamps. I mailed my letter to you, and standing by the letter box I looked into my empty purse and silently repeated: "I pour God's bounty within, for he is the unfailing Source of all my supply." That afternoon's mail brought me a letter containing a check for $8.00, payment on a debt which had been owing me for several months. I also asked your prayers for health for Mr. H. and I am glad that both of us are improving in health.—*Mrs. V. H.*

Oakland, Cal.—I wrote you for prayers for my son who had left home, and I thank God and Unity for teaching me the way to get in the right mental attitude to receive God's blessings. My son is home and has a nice position. My financial affairs are constantly being increased, and my heart is filled with joy and thanksgiving.—*Mrs. H. B.*

Denver, Colo.—In asking for the Unity prosperity bank I feel like I received the key to heaven and through that key God has unlocked the door to my understanding and prosperity. When I wrote for the bank I was without work, and felt like a big ship ready to sink. But UNITY came into my life and I obtained a position at work I had never done before, and it has been such a pleasure. One

stormy morning I forgot my rubbers. I found that the soles of my shoes were not as good as they might be, and as I was turning the problem over in my mind, I affirmed: "God will take care of me." In making a call I mentioned I was thinking of going home for my rubbers, when the lady said she had a good pair that her mother left with her and if I would wear them I was welcome to them. They proved a fit and I rejoiced, knowing God provides. May all blessings be with you and all that follow the Truth.—*Mrs. C. W.*

Omaha, Neb.—I requested prayers for prosperity and took advantage of the Prosperity Bank Plan. We are very thankful we are nearly out of debt. A growth on my right eyelid disappeared during the treatment also. May God bless your good work.—*Mrs. D. T. R.*

Arctic, R. I.—I wrote you for prayers for understanding and spiritual guidance for my husband who was starting in a new business. My husband and his business partner are amazed at all the miracles that have happened since. Before I wrote to you they seemed to be up against a stone wall; couldn't get machinery on account of present conditions and the mill they wanted to rent could not be had, either. After I wrote to you my husband called the owner of the mill and they got it at a reasonable rent and were also told of a place where they could get their machinery. I have told my husband that he had the prayers of Unity. Praise God from whom all blessings flow. I have come into the consciousness of, "Know ye the Truth and the Truth shall make you free."—*Mrs. H. M.*

Chicago, Ill.—In my recent letter I mentioned that I had quit my position and was looking for another. About the time you should have gotten my letter I received a phone call and was summoned for a position far better than I ever hoped to secure, and in thirty minutes was employed. I can plainly see the Father's hand in this, for of myself I could not have done it. I thank you and praise our Father for his blessings.—*R. H. L. K.*

Los Angeles, Cal.—I wrote you for prayers for prosperity and am so thankful for the help received. I had tried for a long time to rent my rooms, but only since writing you for prosperity have I rented them.—*Mrs. N. H.*

Washington, D. C.—With a heart filled with gratitude to God for his bountiful goodness to me, I am returning today the contents of my prosperity bank. For several years I have wanted a government position, but have always thought that the civil service test was too difficult for me to

pass. But a couple of days after receiving the bank I was led of the Spirit to look up a girl friend who had that very day received an appointment from the government. She showed me how to fill out the papers and with two weeks' preparation I took the examination, and a few days later was advised that I had passed, high above the average. I will receive an appointment at the first vacancy. I shall never cease to place my life and affairs in the hands of the loving Father.—*E. L.*

Denver, Colo.—My husband received a permanent position in his line of work, for which we are truly grateful. I am using the prosperity bank coupons as I am better able to reach those who are really in need of light. To the souls wandering in the darkness of untruth, Unity is a beacon light. May Divine Love bless and prosper Unity and all its untiring workers is my prayer.—*Mrs. M. E. H.*

Oneonta, N. Y.—Since receiving the prosperity bank and prayers I have had two marked demonstrations. For several years there has been a small lump on the back of my head which sometimes troubled me when lying on my back. I started declaring the Word for it and banished the thought of error from my mind, and a month or so later I was surprised in passing my hand over my head to find that the lump had disappeared. A double house that was vacant when I wrote you, has been rented since I asked for prosperity prayers. I feel that I have grasped the Truth more firmly and my heart is filled to overflowing with His Spirit, and I breathe forth His blessings upon Unity and all God's people everywhere who are being used to forward the glorious work of the God of Love.—*J. H. S.*

Memphis, Tenn.—I asked for prosperity prayers for my rooms and my husband. All about me were houses and rooms to rent and this is considered the dullest season of the year, but I thank God and Unity that all my rooms are rented, the house filled to overflowing with love for God and his goodness.—*Mrs. B. G. F.*

Los Angeles, Cal.—My husband has been in poor health for over three years and unable to work. About the time I sent for the prosperity bank wealthy friends of my husband very unexpectedly wrote us a lovely letter saying they were going to send us a certain allowance until Mr. B. was able to work. We are so thankful for this beautiful demonstration of the Word.—*F. S. B.*

Denver, Colo.—I wrote asking prayers for prosperity for us all. In a very short time we girls all secured positions

for the summer, and mother rented her vacant house.—*H. K.*

Cleveland, Ohio—I have read your many testimonies from people who have found their source of supply in God. Having faith in your prayers I wrote you two days ago, and before the letter could have left this city I secured a position which is a better one than I had hoped to find. May God prosper Unity and all its helpers.—*C. M. B.*

Walnut Hills, Cincinnati, Ohio—I am just sending a few lines to tell you that the house is sold, the deed is signed and money paid. I thank you most heartily for your prayers. I am now in a position to study and develop and demonstrate the Truth.—*E. D. W.*

PROTECTION

Sawtell, Cal.—My son may be on his way to France, but I know God surrounds him with a wall of Love that no mortal thought can penetrate, and I put away all worry and anxiety and rest in peace and love. God is with me and I feel the Presence more and more in my home.—*J. F. M.*

Stevensville, Mont.—I wrote you more than a year ago for prayers for my boy who had joined the British army and was soon to be sent to the front. Your response revealed to me the attitude that I should take in the matter. I have ever held him in the thought of Divine Love encompassing him and that nothing could penetrate it. Although more than a year has passed he writes of his wonderful health and that no harm has befallen him. Apparently he is not yet ready for the Word of Truth to enter his consciousness, but I am not the least alarmed, for I know that the battle being waged between his mortal consciousness and himself, which he thinks is an outward foe, is but the prelude to his awakening.—*L. C. L.*

Monon, Ind.—When my brother first enlisted we wrote you for prayers. He is now located at a fort in Wyoming and he is so glad to know that you are remembering him, and he feels that he is surely being kept by Divine Love. He never expects to go to war, for war is so foreign to his ideas.—*M. Y.*

Dalhart, Texas—I want to tell you of the demonstration of God's power which I experienced while out on my ranch. My foreman and I were walking along talking, when I felt a tug or shove from my foreman and sensed danger. I made a high jump, feeling the coils of a snake on my ankles, as I was wearing low shoes. It was a very

large rattlesnake, but I stepped right on him and never got hurt. I was as cool as if it was an everyday occurrence, but thanked God silently for his power of delivering me from this danger. It seemed miraculous to me that the snake did not strike, as this time of year they are vicious.—*J. S.*

FREEDOM

Olympia, Wash.—When we built our home the birds troubled so about building nests along the beams that I felt they were ruining the looks of the house, and so was forced to push nests out each day. Then they learned to build quickly, as many as six birds working together. They kept this up for three years when I applied Truth to them. One day as they were circling about with straws for building, I said to them in a positive way, "There is a place for you to build your nests, but not around this house. Go to the woods yonder, or the park." They went and for two years they have never attempted to build on the house. They come to the garden for supplies, for they know they are welcome, for I love them all. I have rid the house of mice and also of ants. I have a peach tree that grew from a pit, and when only two years old was ten feet tall and bore ten of the most beautiful peaches. The tree was a marvel to everyone, the editor of a farm journal saying it was abnormal. I knew it was love that made it grow, for I always thought it was going to be a most wonderful tree.—*Mrs. F. N. J.*

Rochester, N. Y.—Words cannot express the gratitude and thankfulness I feel toward you and our dear heavenly Father for the many blessings that have come to me. I have left off eating meat and find I can get along just as well without it. My heart is much stronger and I feel better than I have for years. I work on a machine at piece work and since I have been studying UNITY I do not have to work so hard and yet I make more than I ever did before. May God bless and prosper you in the grand work you are doing for all people.—*Mrs. S. W. DeF.*

Newport, Mou, England—It is truly wonderful the way in which my affairs are changing for the better. Conditions have arisen which prevent my husband from getting drink and I believe he is losing his appetite for it. Work has come to me which not only brings me more money but which enables me to take comforting and healing thoughts to the sorrowful and needy. It gives me great joy to join in your prayers and to help carry on the good work.—*Mrs. A. C.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) 913-925 Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

LOVE NEVER FAILETH

The above motto is being freely used by those who are taking bricks in the new building. But there are many other good mottoes, and the love that never fails is being built into the hearts of those who are blessing the Unity work in this way.

This may seem a small matter to you, and some have thought it merely a plan to get money for the New Building, but we assure you it has a greater significance than any of us can now discern.

When we asked our people to send their blessings and offerings to be put in the first Unity Building cornerstone, we had no idea how far-reaching the result would be in unifying and strengthening the spiritual power of all those who responded. Sensitives have often said that they could feel the radiations like a soft light constantly emanating from that cornerstone, and we have observed that people loiter about that corner of the building in preference to any other part of the premises. All of which shows that there is a continuous flow of thought substance between the writers and their blessed words. This is of more value than many dollars, and we are sure it has been a perpetual prosperity treatment for the Unity work as a whole, and at the same time it has helped all who had their blessed words placed in that pool of increasing substance.

Unity stands for some of the most enduring principles that have ever been presented to the human family, and the time is not far distant when there will be a very extensive recognition of this fact. Some of the deepest thinkers in the world are accepting this doctrine and it is sure to be standard in science and religion ultimately. In the meantime, we want every blessed friend of the work to send a word of spiritual power to be filed in the archives of the New Unity Building.

It is not absolutely necessary to accompany your blessing with money. It is true this has been done in following

out suggestions of those who wanted to help in the temporal needs, but it is not imperative.

Your creative word is more blessed than anything else, and we want every friend of Unity to send us a good-speed in the erection of the New Unity Building.

NEARLY ONE MILLION FIVE HUNDRED THOUSAND TRACTS

1,478,250—to be exact. This number shows you how many tracts we have printed since August, 1915, at a cost of about $10,000. One can hardly believe that so many Unity tracts are being distributed throughout the world. Yet these figures only indicate what the Unity work has been doing in this line the last two years, not taking into consideration that this School has continued this propaganda work for many years, covering a period of over a quarter of a century.

Beside the tracts that we have sent broadcast to hungering souls everywhere, we have distributed many thousands of booklets and magazines. Our Silent Seventy Department alone, with its 3,500 members, requires a quarter of a million tracts and 56,800 magazines each year.

Those of you who have given your financial support to the Unity School will get an idea from the above figures of how a portion of your contributions have been used, for most of these tracts have been sent out by our Free Literature Department, which is sustained by love-offerings.

The growth of this phase of Unity's activity will depend largely upon the generosity of those who are reaping results from the teachings of Practical Christianity. Do not neglect this department, for its work is very important and is accomplishing great good.

UNITY SIX PER CENT BONDS

If you want to invest your surplus money write to us for particulars. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Missouri.

HOW TO SEND MONEY

Unity people often ask how they shall send remittances to headquarters.

Postal and express orders, and checks are always safe and we recommend them when convenient.

Silver should not be sent unless securely attached to cardboard.

Bills should be protected with a blessing by the sender. Every letter we send out is blessed, and if all those who write to us would give an audible or silent blessing to their letters before mailing, zones of security would be established between us, and never a letter would go astray or a dollar be lost.

Before putting money in the envelope, hold it in your hands a moment, close your eyes in prayer and say:

"This money is now charged with Divine Goodness, and it shall bring good to those who earn it and use it righteously."

After inclosing the money in the envelope, hold it in your hands and prayerfully say:

"You are folded about with spiritual substance and shall be Divinely protected in all your way."

DO YOU WANT TO TEACH?

You can be prepared to teach Truth classes in six month's study of our Primary Correspondence Course, if you have been a reader of Unity literature for a year.

We take for granted, of course, that you have a sincere desire to help people to a better understanding of Truth, and are willing to give up everything else to this end. Don't go into this as a business or for the mere purpose of making a living. You will be disappointed if you do.

There is a field for you right where you are and we can help to prepare you for the work.

Write to the Unity School of Christianity, Correspondence School Department, Tenth and Tracy Avenue, Kansas City, Missouri.

YOUR ATTENTION, PLEASE

We do not wish to raise the price of our publications, and will not do so if it can be avoided. It will, however, be necessary to have the cooperation of our subscribers in meeting the excessive cost of paper and everything that enters into printing.

Just a word of explanation of this advance will be helpful to our readers. For instance, it used to cost us about seventy-five cents per year to produce and deliver UNITY, while now it is over one dollar, leaving no margin of profit.

In magazine publishing there are but two sources of income—circulation and advertising. As we carry no commercial advertising, our only source of profit to meet the extra expenses of publishing, is in the book sales and freewill offerings.

We are seriously considering discontinuing the offer of three subscriptions for two dollars, and should like suggestions from our readers as to the wisdom of doing so.

The principal object of this work is to get the Truth before the people, and we want to do everything that will facilitate this, and we are striving to do nothing that will curtail the circulation of our literature.

The following are some of the ways in which our subscribers can help us:

1. By renewing your subscription promptly when your magazine comes in a pink wrapper. This saves our sending a second notice.

2. By subscribing for several years in advance. This saves expiration notice and changes on list.

3. By a generous patronage of our Book Department. In selecting gifts for your friends, use Unity books. The Truth which they teach will bring a lasting lesson to every reader, and those who get the light will eternally bless you.

4. When you remember that our work is conducted on the freewill offering plan, and that you are really one of the Publishing Department, you should cooperate in everything that is done for the good of the people. "Give and it shall be given unto you; good measure, heaped up, pressed down and running over."

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. J. F. Garms, 3119 Lloyd St., Milwaukee, Wis.

Miss Lena Burns, Route 2, Albion, Mich.

Mrs. M. J. Myers, 223 North Front St., Mankato, Minnesota.

Mrs. Ed. Rhodes, 302 E. 10th St., Coffeyville, Kan.

Mrs. Emma L. Stone, 108 Logan St., Sioux City, Ia.

Mrs. J. W. Tracy, R. 1, Fed. Phone, Avoca, New York.

Mrs. Luna M. Deward, 706 Delmas Ave., San Jose, Cal.

Elizabeth S. Allen, 706 Bellview Ave., La Junta, Colorado.

Mrs. Nellie Burke, 714 S. Central Ave., Hot Springs, Arkansas.

Mrs. May Bergh, Frazee, Minn.

Mrs. Flora A. Cornell, 732 Third St., San Bernardino, Cal.

Agnes Weber, 904 Junction Ave., Toledo, Ohio.

Mrs. E. H. Cansick, The Esplanade, Whitley Bay, Northumberland, England.

Miss Martha Ausbach, Nescopeck, Pa.

Christine Knudren, 1902 Grave Ave., Richmond, Va.

Mrs. Charles M. Minnick, 905 Pacific Ave., Tacoma, Washington.

Will the "writer" of the note from Buffalo to Mrs. C. Wheaton Walter, of Brookhaven, L. I., write me again? I feel that perhaps I can do something material for you as well as spiritual. *Let me be your friend.* Of course this will be confidential.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in October UNITY:

CLASS THOUGHT

October 20 to November 20, 1917
Held daily at 9 p. m.

I thank Thee, Father, that out of the Fullness of thy Love I am made Whole and Well.

PROSPERITY THOUGHT

October 20 to November 20, 1917
Held daily at 12 m.

The Rich Harvest of Heaven is now gathered in the Earth, and there is Plenty Everywhere.

ONENESS WITH GOD AND NEITHER DO I CONDEMN THEE

An Entirely New Edition of Two Important Essays, by H. EMILIE CADY

Among the excellent writings of H. Emilie Cady, these two essays stand out prominently this present moment. They are conspicuous because they are essential power in meeting scientifically the world's turbulent conditions.

What we now need to know is how we can conform to the higher principles of life while dealing with existing external conditions. We are told, in these two articles, many of the important things that are required.

The ultimate thing which we all have to learn is right relationship to the Supreme Cause of all life. This is clearly defined in "Oneness With God." As it is our earnest desire to become one with the source of Infinite Good, we appreciate the direct light of spiritual illumination, which this booklet gives.

Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

Our Press department has finished this booklet in a very neat cover. It is attractive, though quite inexpensive, selling for 20 cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of October to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom* Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wide-awake boys and girls. *Wee Wisdom* is published monthly. Price, 50 cents a year.

DIGEST OF ADVANCE THOUGHT

Keep in touch with the current metaphysical teaching of the day. Find out what the advance schools of spiritual thought are giving to the world. All this you will find in *Weekly Unity*, the leading periodical devoted to Practical Christianity.

Trial subscription offer—three months for ten cents.

You will find in each issue of *Weekly Unity* articles on subjects that are vital to your welfare—Practical talks in the "Ten O'Clock Silence"—Valuable thoughts in the "Good Words Club"—"Suggestions for Daily Meditation"—Helpful reminders in "Things to be Remembered"—The Vegetarian Department with ideas that will prove beneficial to your health and finances—Eight pages of uplifting reading.

Weekly Unity for three months—twelve issues—for ten cents. (Regular subscription price, $1.00 a year.)

Send your name and address with 10 cents in stamps or silver.

* * * * * *

Owing to the exceedingly low price of trial subscriptions and to our method of handling them it will be impossible to change address on any of these three months' subscriptions. In other words, all the numbers included in a trial subscription will be sent to the address that is given with the order.

BOUND VOLUMES

We can supply bound volumes of *Weekly Unity* from May 15, 1909—the first issue. The volumes contain a very fine collection of short articles, beautiful poems, and reports and extracts of noted lectures. The volumes and prices of this exceptional periodical follow:

Volume	Year	Price
Vol. 1	1909-1910	$2.00
Vol. 2	1910-1911	2.00
Vol. 3	1911-1912	2.50
Vol. 4	1912-1913	2.50
Vol. 5	1913-1914	2.50
Vol. 6	1914-1915	2.50
Vol. 7	1915-1916	2.50
Vol. 8	1916-1917	2.50

TWO HANDSOME BOOKS

You may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being in a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey-paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

"Christian Healing" in flexible binding is $2.50 per volume, and "Lessons in Truth" in flexible binding is $2.50 per volume.

THE OXFORD INDIA PAPER EDITION

The Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $4.50, sent postpaid.

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